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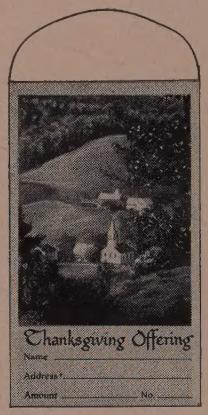

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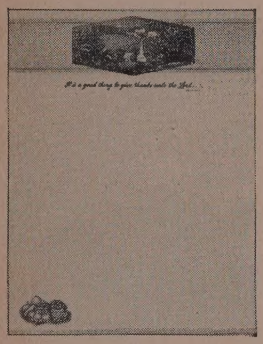

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The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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October

23. **Twentieth Sunday after Trinity.**
27. Special convention, diocese of Kansas (to decide whether to elect a coadjutor) Grace Cathedral, Topeka.
28. **St. Simon and St. Jude.**
30. **Twenty-first Sunday after Trinity.** Radio-TV Workshop, Broadcasting and Film Commission, N. C. C., to November 4th.

November

1. **All Saints' Day.** National Conference on the Churches and Social Welfare, N. C. C., Cleveland, to 4th.
6. **Twenty-second Sunday after Trinity.**
9. Election of Bishop-Coadjutor of Montana, St. Peter's Pro-Cathedral, Helena, to 10th.
13. **Twenty-third Sunday after Trinity.**
20. **Sunday next before Advent.**
24. **Thanksgiving Day.**
27. **First Sunday in Advent.**
30. **St. Andrew.**

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

DON'T catch enough black bass to set nyself up as an authority on their taste; owever, I am told that bass from differnt waters taste quite different. Other pecies of fish also are supposed to vary onsiderably in taste according to the vaters in which they live, and carloads f carp from clear Wisconsin waters are hipped to New York to provide a more asty gefülltefish than the local waters an supply.

NEVERTHELESS, black bass are black ass and carp are carp. The biological dentity of the species is not changed by s environment, even though many hings about the species are, and its ecoomic value may be enhanced or detroyed by the effect of where it lives on vhat it is.

PERHAPS the big difference between Catholic and Protestant views of the Church may be illuminated by these exmples. The Catholic defines the Church iologically, as what it is; the Protestant efines the Church economically, accordng to what it is good for. Most of us, f course, are contented simply to belong o the Church without defining it. Yet, ur relationship to the Church, and what t can do in and for our lives, is strongy affected by our attitudes, undefined hough they may be.

THE TROUBLE with evaluating the Church "economically" — by what it is ood for — is that such an evaluation nust necessarily be based upon some exernal standard of "good." Is the Church atriotic? Does it make me happy? Is it ood for business? Will it help me marry he woman I love? Is it sympathetic (or oo sympathetic) to organized labor? It s often said (and rightly) that the rotestant view of the Church keeps it lways subject to God's Judgment, as it ught to be. But the weakness of the rotestant view is that it tends to keep he Church subject to human judgment s well as to divine.

THUS, we inevitably get a multiplicaion of Churches and religions tailored to he individual taste and fancy of their nembers. This is not as bad as it might eem; the religious affirmations of the ndividual are not his least common deominator of what he enjoys, but his deas of the best and truest. He does not sk his Church to satisfy his "ego," or o pander to his "libido," but rather to eflect his "superego," his concept of vhat he ought to be, his understanding f the relationship of his own life to the est of mankind and to the universe.

THE AMERICAN'S Church, in other vords, is the summary of his aspirations ather than of his mere creature wants.

THIS WOULD be a pretty good reliious foundation if evil were, as most of s seem to think it is, a crass, material ning — simply the urge for unbridled ndulgence in food, drink, sex, etc. Actully, however, evil is a spiritual thing. It is manifested, sometimes, in the subordination of our souls to material pleasures; but it is also manifested in the highest reaches of human personality, in the very heart of our ideas about what is good and true and beautiful. Sin is a disease of the soul, not of the body. The great contribution of Adolf Hitler and Naziism to modern knowledge is that he reëstablished our awareness of what St. Paul calls "spiritual wickedness in high places."

THAT IS WHY (the Anglican believes) God established His Church in the world as something which is defined not altogether by its usefulness, by its correspondence with human ideas of truth, goodness, and love, but also by its material and biological continuity. Good or bad, the Church is the Church, just as a black bass, tasty or not, is a black bass. This does not mean that it is good to have a bad Church. But it does mean that goodness or badness, the standard of judging the Church and the standard by which the Church judges us, is something the Church itself supplies. The Church is not the sum of our aspirations, the projection of our best selves, the reflection of the super-egos of its members.

THOSE of us who did not live in Hitler's Germany have a way of forgetting that Hitler did a lot for Germany. The judges, the college professors, the business men, the working people — almost all accepted him because, with all his faults, he seemed to be accomplishing things. Only the Church, faithful to standards that did not grow out of the minds of men or the exigencies of the times, identified Naziism for what it was — spiritual wickedness in high places.

SIMILARLY, in our nation, although (we think) the palatability of the Church is vastly improved by the crystalline waters of the American way, these are waters into which the Church has swum and out of which it may eventually swim once more.

SOME of the places at which American aspirations may veer off sharply from God's intentions are in the pursuing of such concepts as "democracy," "the brotherhood of man," "happiness," "self-expression," and "economic progress." These are all good things — of course; if they were not, they could not serve as temptations to our higher selves. But they all consider our nature and destiny in relation to this little slice of time that we call our age, this little speck of space that we call our world.

THE REAL QUESTION is, "Does the Church open the door for me and my fellows into everlasting life through union with Jesus Christ?" If the Church does this, it is "useful." If not, it is really useless, no matter how rosy a glow it casts over our secular aspirations for a better world.

PETER DAY.

1956 Church

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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor

Workshop for Teachers

A DIOCESAN workshop was being conducted for teachers who had started to use the Seabury Series. The leader, skilled in the new ways of group life meetings, first made the 40 teachers at ease by quick introductions, including some fact about each. Then he posed this question:

"Now that you have been teaching one of the Seabury courses for two or three Sundays, what serious worry or difficulty about the new method has developed in your mind?" Certain problems were gradually given by teachers or observers present, and written on the blackboard. They formed the agenda of the meeting, which lasted with undiminished interest for two and a half hours.

Here are some of the difficulties mentioned by the teachers. (Brief notes on remarks made in the ensuing discussion are given after each):

(1) How to "draw pupils out." This was seen to be related to the teacher who talks too much, or who has an unconscious goal of some subject-matter to be lodged.

(2) How to prevent a child from talking too much.

(3) How to keep on the track. You must know your far goal for the year, and not be disturbed by temporary digressions. The first three points are related to the whole problem of developing a new skill in the control of conversation, being permissive, driving with a loose rein, but with steady purpose.

(4) When do they "learn"? What is learning? — is it any information announced, or words memorized? Or, is it the deep impression on a life, not measurable now?

(5) "They thought I was crazy" — for telling an open-end story. But later they caught the idea and liked it. This is a good sign that the teacher felt the contrast with old methods, was definitely following the methods outlined in the teacher's guide.

(6) Individual needs of pupils. A need was felt for taking notes on each child. Consciousness of persons more than subject-matter is one key.

(7) Home life revealed by the child's remarks and conduct. Can we do anything about this? Need for other contacts than Sunday — parish life of all kinds. Teacher's intercessions for pupils — always on her mind.

(8) What if teacher doesn't know the answer? Long discussion on saving face, or being companion. It developed that most of the teachers had in mind questions of fact (to which the reply can always be given, "Let's look it up,") whereas children's questions tend to be mostly of meanings and interpretations, the why and how. Further, children's so-called "questions" may not call for an answer in full or depth, but may be only symptoms of some interest vaguely arising, with no ready means known by the child to express it.

(9) How to begin each session? Attention was called to good examples given in all three of the guides. Many a start is suggested by last week's conversation, or the conference between teacher and observer.

(10) "There do not seem to be any goals." Such a teacher is still in the grip of the opinion that you must aim "to teach them *something*" by which information or verbalized summaries are usually meant. The year's goals are clearly stated in each guide, and repeated in the manual for the Family Class.

(11) The smart pupil who jumps to the answer too soon.

(12) Is this a guessing game? Some felt that to defer "telling" them would cause the children to start figuring out "what the teacher is aiming at" which would be as authoritarian as the old ways. But if the teacher will not drive so hard, will learn to play up and develop the ideas of pupils, they will express themselves more freely.

(13) Will there be permanent results? Habits developed in a loving circle of parish and home, with acceptance of each as he is, for what he is, must be permanent. (See point 4.) But "knowledge shall vanish."

(14) Where does the Bible come in? Sometimes as the answer to a dilemma. Sometimes as a direct resource. Sometimes as golden portions of the Church's literature to be memorized for pleasure and devotional use.

The leader acted only as stimulator and moderator and at the end gave a swift summary, adding some points with vigor. The teachers provided most of the material and talk. Yet they undoubtedly learned far more than if the same matter had been given as a lecture. They had seen and taken part in the way of group needs and expression which they will be using under the new curriculum.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Salina

We of the district of Salina were pleased and proud to have a picture of Bishop-elect Arnold Lewis adorn the front cover of THE LIVING CHURCH [October 2d]. We are more pleased and proud that the Church has elected him to be our leader. We feel that it was a great compliment to the possibilities of this district, and pledge ourselves to do all in our power to back him up with our prayers and our support.

May we make one comment, or perhaps two, on your "box" on page 18?

This may be the smallest continental district in area and membership, but we do stand eighth in population (1950). There are 550,848 persons living in this district. Kansas outgrew Texas by more than 100,000 persons during the decade of 1940-50!

To convert these people to the Church is our prime objective. Many of them are un-churched. Ministering to our 3,924 baptized persons (only 2,614 communicants) is a staff of 13 priests in active service, not the 24 the *Episcopal Church Annual* reports. It reports retired and non-active priests, and the men, three of them, who are connected with district institutions.

The purpose of this letter is not so much to correct your statements as it is to dare young and vigorous priests to come out and work with us!

We thank God from the bottom of our hearts for the wisdom of the Church in sending us a man like Arnold Lewis, and for increasing the budget for Domestic Missions!

(Rev.) FRED A. CROFT
Rector, Grace Church
Hutchinson, Kan.

Sin and Alcoholism

As an alcoholic who, with God's help, has managed to achieve sobriety through Alcoholics Anonymous, and as one who is also a practicing Churchman, may I be permitted to comment on some of Fr. Robinson's remarks [L. C., September 11th].

He says, "A.A. does not admit that alcoholism is a sin because its idea of sin is not Christian." The fact is that Alcoholics Anonymous has no doctrine with regard to sin, either Christian or other. The organization takes no stand on religious, political, or other controversial matters. It is true that the collective experience of those comprising the movement during its 20 years of existence indicates that alcoholics seem to recover more successfully by thinking of their problem in terms of an emotional and physical disability rather than as a moral weakness. But no alcoholic is required by A.A. to subscribe to any particular theory as to the causes of alcoholism.

Speaking personally, however, and not as an A.A. member, I feel that it is rash to impute blanket guilt to alcoholics for their excessive drinking. It is of course not disputed that drunkenness, objectively, consti-

es what theology refers to as "grave tter." But I have been taught that be- e a person's behavior is subjectively ful it must not only involve grave mat- , but must be performed after due re- ction and with the consent of the will. The precise degree to which the alco- lic's freedom of will is stultified by his pulsion to drink, of course only God ows. . . .

It is my belief, however, that nothing to be gained in rehabilitating the alco- lic by emphasizing his sinfulness. He eady suffers from excessive guilt feel- gs, and has in most cases found that con- sion does little to relieve his anxieties. e looks on himself as an abnormal crea- re, outside the pale; and what he most eds is reassurance, not condemnation. It here that A.A.'s attitude of sympathetic ceptance is most useful to his recovery.

Alcoholics Anonymous should presume sit in judgment on the alcoholic's moral- , this attitude would be absolutely fatal its program; for the alcoholic would en simply shun A.A. as he shuns the urch. . . .

The first necessity for any alcoholic, fore the question of morals is raised at , is to keep himself sober long enough r his normal judgment to assert itself. A., with its program of sobriety in 24- ur periods, is more successful in this tial weaning than any other agency I ow. Later on, when his thinking becomes newhat normal, the alcoholic can usually depended upon to seek out whatever ritual help his background has taught n to value. . . .

Since the A.A. program is not concerned th sin as such, the testimonies heard at meetings are not to be taken as con- ssions in any theological sense. They nsist more in a sharing of common ex- riences with others like himself, and rm an important part of A.A. therapy. ne speaker may, through nervousness or misdirected spirit of bravado, seem to tsiders to be only telling, in Fr. Robin- n's words, what a "hell of a drunk" he s. But he is nevertheless at the same ne undergoing emotional catharsis which ntributes materially to his sobriety.

Alcoholics seem to have what amounts a constitutional difficulty in sharing their otions with others, instead tending to thdraw inside the shells of their miseries. inging their escapades out into the open, en if done jocularly, releases tensions in coholics which nothing else can so effec- ely do, and helps in breaking down the lls they have erected between society d themselves — the barriers which have long blocked the efforts of others to help em. ANONYMOUS

litor's Note:

In conformity with the wishes of Alcoholics Anonymous, we are making n exception to our usual rule by pub- ishing the above letter anonymously.

Bexley Hall

Your report of the dinner meeting of xley Alumni and friends and families Honolulu during General Convention . C., September 25th] presents a head- ("Bexley Independence") and an inter- pretation of my statements during the meeting which are entirely erroneous and misleading. I ask this immediate correction of them because their acceptance as truth could not fail to injure the close and fine historic relationship which has always existed between Kenyon College and Bexley Hall, from both of which I am an alumnus. I serve as a Bexley Alumni Trustee on the Kenyon College Board of Trustees.

The remark which was misquoted had to do with my plea for strong action by the Bexley Alumni toward the formation of a council which would support the work of the seminary and especially aid in the recruitment of candidates for Bexley training. Only two of the four Church colleges have seminaries connected with the undergraduate schools, yet this was the primary purpose which led pioneer Bishop Philander Chase to establish Kenyon College in what was then the wilderness of a new country.

The administration of Kenyon College has at many critical junctures saved the fine work of Bexley Hall. Like the administration and trustees, all of us who are concerned with the future of Bexley seek only for an articulate and informed alumni group which will assist this increasingly good institution. Your report would indicate a dissatisfaction among the alumni and cannot help but damage the school.

Bexley has never in her long history been in such a strong position as she is today, in terms of faculty and administration, enrollment and finances. Though Bexley alumni give the most generous financial support through the Theological Education Sunday offerings of any seminary per capita, we are still convinced that their support in these other areas may be more fully obtained.

I trust you will publish this in full, in justice to Kenyon College in both of its departments, and to the facts of the case.

(Very Rev.) JOHN P. CRAINE
Dean, Christ Church Cathedral
Indianapolis, Ind.

The Other Side of the Coin

I have just read "Behind the Issues" [L. C., August 28th]. The author appears to feel that the Episcopal Church is suffering from anemia, and with this I agree. However, I do not agree that the cure lies in a transfusion of members from the so-called lower walks of life, but rather that the Church needs a transfusion of faith in the power of God and Jesus Christ to heal, to guide, and to protect. And further, the Church needs to convey the absolute conviction that those who obey God's commandments and put their complete trust in God will receive here and now whatever they truly need.

For some time I have been comparing the appeal of speakers like Oral Roberts, Norman Vincent Peale, and Billy Graham, and of the Christian Scientists with that of the Episcopal Church. In other words, I have been asking myself "What have they got that we haven't got?" The answer seems to be that in all the above cases with the exception of our Church, the emphasis is all on the positive promises of God, who is presented as a loving Father concerned with everything which concerns us.

These people really believe in the miracles of Jesus Christ, and they believe that similar miracles can occur in their own lives now. If I were to try to sum up, in understandable, practical terms, my own impression of what we Episcopalians believe, I would have a hard time doing it despite some 40 years of exposure. I would say that we have been taught that suffering is the common lot of man, and that we must be courageous about it and try to be as good as we can so that we will be happy some day in heaven. . . .

What *do* we have? We have exceptional beauty in our church buildings, in our stirring hymns (which many of us do not sing), and in our Prayer Book. We have a relatively individualistic, thinking, discriminating membership, to whom these things are important as their way of worshipping God. The other side of the coin is that these things are not attractive per se to the larger masses of people so that the Episcopal Church will probably never have a huge membership. RUTH JEWELL (Mrs. R. C.)

Woolwich, Me.

Race Relations

I find that the Rev. James H. Davis, vicar, Church of the Redeemer, Ansted, W. Va., attacked [L. C., November 21, 1954] the exposition of Bishop Thomas, retired, of South Carolina, learnedly and wisely dealing with the question of enforced racial integration [L. C., October 24, 1954].

The Rev. Mr. Davis said, in significant part:

> "Bishop Thomas in his letter is guilty of using the illogical arguments relied upon by the majority of the opponents of integration. He equates racial integration with racial amalgamation. His reasoning is that if two races are placed in proximity to one another racial intermixture is certain to take place. That does not necessarily follow."

An NAACP spokesman has said recently that "once the two races are integrated intermarriage is the natural consequence . . . we have committed ourselves to a program of full integration."

In a footnote to the Bishop's letter, the editor opines that "it seems to us that his plea for racial purity has little connection with his ostensible subject of segregation." The editor then cites an estimate by *Time,* October 4, 1954, to the effect that "78% of American Negroes have some European ancestry, and the average ancestry of the American Negro is about one-third European, two-thirds African."

I am at a loss as to what reliable data *Time* may have predicated its estimate on, since the United States Census Bureau with the census of 1880 ceased to distinguish between full-bloods and mulattoes. I have known and loved our colored folk in many parts of the Deep South for more than 60 years; and I am well assured that the vast majority of them have skins as chocolate brown to inky black as those of their ancestors when they were sold by their chiefs to the English and New England slave traders generations ago. . . .

WILLIAM M. ROBINSON, JR.
Senior Warden, St. Paul's Church
Quincy, Fla.

VOL. CXXXI

The Living Church

NO 17

TWENTIETH SUNDAY AFTER TRINITY

EPISCOPATE

First under New Canon

Election of a bishop coadjutor for the diocese of Montana will be the business of a special convention in Helena on November 9th and 10th.

The election, requested by Bishop Daniels, present diocesan, was approved by the annual convention in May and consented to by General Convention. Bishop Daniels, now 70, has stated that he intends to give the coadjutor responsibility for business administration of the diocese and all missionary oversight and parish visitations except in connection with two missions and two parishes.

A nominating committee has been screening possible nominees suggested by clergy and lay communicants of the Church and will report at convention.

The election will be the first held under a new canon which provides that the convention meets as a single body and ballots by orders until a single candidate receives a majority in both the clerical and lay orders. Previously, Montana operated under canons which provided that the clergy meet separately, choose a candidate, and submit that single name to the laity for approval or rejection.

Death of Bishop Moore

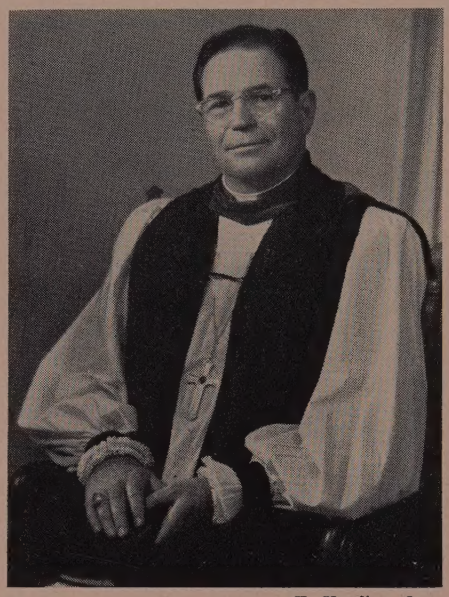
The Rt. Rev. Harry Tunis Moore, retired Bishop of Dallas, died October 6th at his home in Dallas. He had been in failing health since 1951.

Bishop Moore was born in 1847. He was educated at Beloit College, Hobart College, and Western Theological Seminary. From 1902, when he was ordained, until 1907 he was rector, successively, of St. James', Fremont, Neb., St. Mark's, San Antonio, Tex., Grace Church, Chicago, and Emmanuel Church, Champaign, Ill.

He then became dean of St. Matthew's Cathedral, Dallas, where he remained until he became Bishop Coadjutor of the diocese in 1917. In 1924 he replaced the Rt. Rev. Alexander Charles Garrett as Bishop of Dallas. He served in that position until his retirement in 1946.

Oversight of Missions

"It is a historic fact that a diocese seldom rises any higher than its diocesan," said Bishop Hines, Coadjutor of Texas, at the consecration of the Rev. Robert



T. Harding, Jr.

BISHOP BROWN

Luggage was appropriate.

Raymond Brown in Trinity Cathedral, Little Rock, Ark. As Coadjutor of Arkansas, Bishop Brown will serve under Bishop Mitchell of Arkansas until Bishop Mitchell's retirement, and will then become diocesan in his place. "You will have the blessed privilege of working, for a time anyway, with and under a Godly diocesan — you will know that he has walked where no man before has walked and his journey will make your own both easier and more profitable," said Bishop Hines, who gave the charge at the consecration.

October 5th, the anniversary of Bishop Mitchell's consecration in 1938, was chosen as the date of Bishop Brown's consecration, which was attended by about 1000 persons. Bishop Mitchell was consecrator, and the co-consecrators were Bishop McKinstry, retired Bishop of Delaware, and Bishop Goodwin of Virginia.*

Bishop Brown has been assigned the episcopal oversight and charge of missions in the diocese, which comprises the state of Arkansas. He will also share of cial visitations of parishes in the dioce with Bishop Mitchell, who is now 6 and will supervise postulants and canc dates for Holy Orders admitted since consecration.

According to the *Episcopal Chur Annual* for 1955, Arkansas has abo 7600 communicants, almost twice t number it had at Bishop Mitchell's co secration in 1938. Over half of t Churchpeople are in five city churche The total number of parishes and m sions in the 52,525 square mile dioce is 47, many of which are small, scatter missions.

Appropriately, Bishop Brown receiv a gift of luggage from his classmates Virginia Theological Seminary. A che from the diocesan Woman's Auxilia will provide a portable typewriter, and purse of $2885 from the men of the di cese will be the nucleus of the bisho discretionary fund. Deputies to the co vention which elected him gave Bish Brown his ring, and the vestry of S Paul's Church, Richmond, Va., his la parish, provided his pectoral cross.

*Other participants were: Bishops Quin of Texas and Jones of West Texas, presenting bishops; the Rev. Joseph L. Brown, Jr., brother of the new bishop, and the Rev. Charles A. Higgins, attending presbyters; Bishop Quarterman of North Texas, epistoler; Bishop Gibson, Coadjutor of Virginia, gospeler; and Bishop Warnecke of Bethlehem, litanist. Bishop Harte, suffragan of Dallas, read the consents of the bishops.

Other bishops present were Bishops Barth of Tennessee, Gray of Mississippi and Powell of Oklahoma. The Very Rev. Arnold M. Lewis, Bishop-elect of Salina, was also present. The Very Rev. Cotesworth P. Lewis, dean of Trinity Cathedral, was master of ceremonies, and the Rev. W. A. Willcox, Jr., acted as deputy registrar.

TELEVISION

Dean Pike Series Opens

The peaceful Sabbath quiet of the clo at the Cathedral of St. John the Divin New York City, was disturbed the mor ing of October 9th when a giant tel vision truck rumbled up the drivew between the cathedral and the deane and deposited a director of ABC-TV a some 15 assorted engineers and techn cians on the door step of Cathedral Hous

Some time later, having delivered sermon at the regular 11 o'clock servic the Very Rev. James A. Pike, dean the cathedral, hurried over to his stu a few minutes past noon, to find it — well as the foyer and the offices of tv secretaries — taken over with televisi operators and equipment.

The occasion marked the beginning the Dean's regular Sunday afterno (1:30 p.m. EDT) television series ov the ABC network, a program to be d livered "live" and broadcast from vario parts of the cathedral and the close means of a mobile unit. It will contin through the winter and spring.

The format and the subject of t series will vary from Sunday to Sunda the initial program featured a discussi among the dean and three specialis in government-church relations: Pr

Hoisted more than 55 feet into the air by a derrick, a young clergyman places a cross atop the new steeple of Trinity Church, Birmingham, Ala. He is the Rev. William R. Hill, rector of the church and a former Air Force Pilot. He volunteered for the job.

Leaving his clerical collar and shirt on for the occasion, Mr. Hill sat in a small, wooden chair as he was borne aloft by the derrick. In mid-air, he seized the aluminum seven-foot cross lifted on a second line and placed it in position on the steeple. While a small group of parishioners watched uneasily from the churchyard, the rector later calmly pulled a handkerchief from his pocket and polished the cross with steady hands.

DEAN PIKE*
After the 11 o'clock sermon.

Harry W. Jones of Columbia University; Prof. Charles J. Donohue of Fordham University, and Author Will Herberg, essayist on American religious sociology ("Protestant, Catholic, Jew"). Mrs. Pike, wife of the dean, and his teen-age daughter, Catherine, who have appeared before on television programs with the dean, joined him and his guests in occasional participation in the discussion.

The subject actually scheduled to be taken up during the first broadcast, the U.S. Senate's sub-committee hearings on "Freedom of Religion, and Church-State Relations under the First Amendment to the Constitution," had to be altered somewhat to conform to the cancellation of those hearings unexpectedly by the sub-committee [see p. 10]. But the dean and his friends went right on discussing the matter in hand without benefit of the sub-committee's investigation. They had had a luncheon-meeting the previous Thursday to discuss the program, and a short "dry run" before it went on the air.

The conversation concentrated on the matter of federal aid to parochial schools of all sorts and faiths, and concluded that the matter was one to be handled locally. Historical background of the administrative priority of church versus state in regard to schools was cited to show that this question had been a troublesome one almost from the beginnings of United States history, and that it had more or less gone by default, with the Protestants saying (Dean Pike quoted): "We'll have to solve this problem by leaving the whole thing out."

In summation, the dean urged his listeners and viewers to "push hard to have a true pluralism in (U.S.) education — and by pluralism I mean an equal place for all religions."

The next program was to present Bishop Donegan of New York and a representative of the Asia Region, United Children's Emergency Fund (United Nations), to discuss the needs in the East as seen by the Bishop on his recent tour, and in relation to the findings of UNICEF. The dean would again be moderator of the broadcast from Cathedral House, in this instance from the study of the Rev. Howard A. Johnson, canon theologian.

RACE RELATIONS

Gun in the Car

Witnessing for Christ can be dangerous — even in 1955 in the United States.

The September issue of *The Northeast,* Maine diocesan magazine, reports:

"We were fortunate enough to chat with Betty Carter after her talk to the laymen in Bar Harbor and to meet her husband, Hodding Carter, the Pulitzer prize winning editor of the Delta *Democrat-Times,* Greenville, Miss.

"We were particularly interested to get Betty Carter's story on the racial issue in Mississippi. In a state which has been very much against the Supreme Court decision for desegregation, her husband took a definite stand in print against segregation. Following this Christian witness the Carters have had their mail box knocked down. They have received a flood of nasty letters. Mr. Carter keeps a pistol in his office and they never go out without a gun in the car.

"So far as we know none of us in Maine has to carry a gun because he spoke out as a Christian. This is what it means to stand up for Christ in parts of the deep South today."

*From left: Dean Pike, Will Herberg, Catherine Pike, Professor Charles J. Donohue, Mrs. Pike, Professor Harry W. Jones.

INTERCHURCH

The System of Destruction

By PETER DAY

A strongly worded resolution denouncing the outburst of terror and systematic destruction against Greek residents of Turkey [L. C., October 16th] was adopted by the General Board of the National Council of Churches at its meeting in Pittsburgh, Pa., October 5th and 6th. The resolution authorized NCC officers to make representations to the United States State Department and to the U.S. delegation to the United Nations "to continue their best efforts to arouse concern for the Greek minority in Turkey."

Presenting the resolution on behalf of the Council's committee on strategy and policy of which he is vice chairman, the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church, told the delegates that rigid censorship had hampered transmission of the details of the events of September 6th and 7th. High organization was combined with barbaric savagery, as mobs in three major cities struck simultaneously, destroying Greek, Jewish, and Armenian properties with systematic thoroughness [L. C., October 16th]. Churches were desecrated. Individuals were beaten, raped, mutilated and murdered.

It is estimated that $10,000,000 of damage was done to churches and that $300,000,000 of damage was done to property of individuals.

"The member Churches of the National Council have very deep feelings at this point," said Dr. Fry. "I, for one, in spite of all the obvious and deep political implications of the situation — I, for one, before God believe that this is a matter in which Christian principle comes first."

The text of the statement:

"Gradually accumulating reports from reliable sources, especially from the World Council of Churches, establish the fact that extreme violence and outrage were unleashed against Greeks and other minorities in Turkey in the riots of September 6th and 7th. Most of the Greek Orthodox churches in the areas of disorder were destroyed or seriously damaged. People were injured and killed. Pillaging and burning were widespread.

"Such outbursts of terror cannot be overlooked on grounds of extenuating circumstances or long-smoldering passions whatever their sources — whether historical, nationalistic, political, or cultural. It was therefore timely and appropriate that the Director of the Commission of the Churches on International Affairs brought to the attention of the Secretary of State the reports of investigations by the World

Council of Churches concerning the destruction and possible measures for assistance.

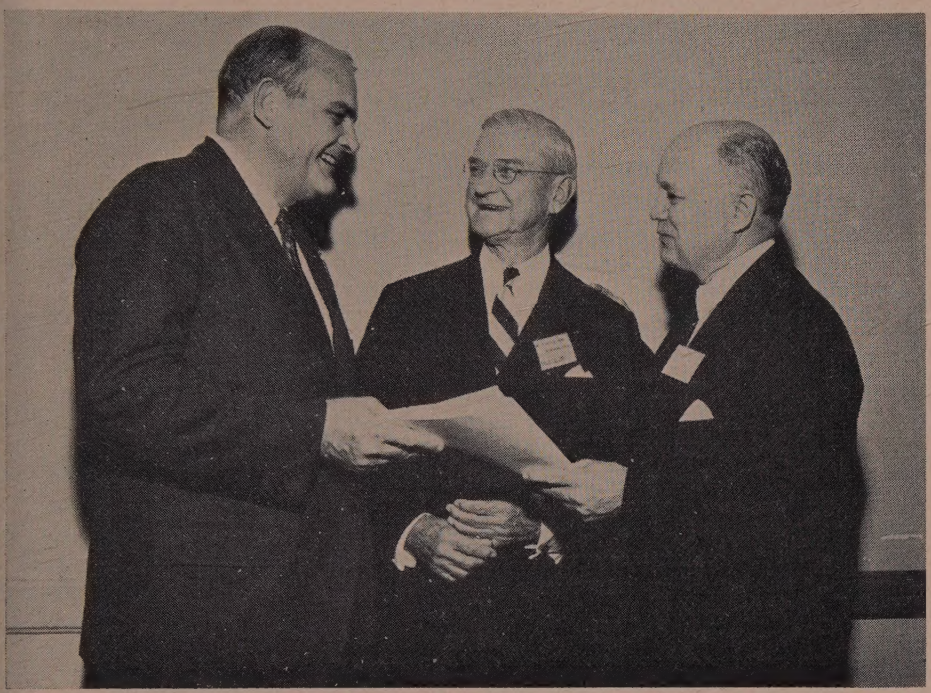
"The National Council of the Churches of Christ in the U.S.A. expresses profound shock and deep sorrow that such inhumanity of man to man can occur anywhere. It is gratified by reports that the Turkish government has committed itself to restitution of property. But governments alone cannot repair the injury done to people and to human relations. It is nevertheless the responsibility of governments in so far as possible to repair injury and to take measures to prevent its recurrence.

"We express Christian sympathy for all who have suffered in body, mind, or estate and pray that God will sustain them in their hour of need and enable them by His Grace to assist in reconciliation between those who have been in tension or conflict. We would join with them in healing the wounds of bitterness.

"To our Christian brothers especially we send assurance of our prayers and our deep concern for their distress.

"The General Board of the National Council of the Churches of Christ in the United States of America authorizes its officers and the officers of its Department of International Affairs to continue to exert their best efforts to arouse concern for the plight of the Greek minority in Turkey by all proper means, including representations to the Secretary of State and to the United States delegation to the United Nations."

In addition, upon motion of Ralph Arkush, Russian Orthodox layman and secretary of the Board, the president of the NCC was requested to cable to the Ecumenical Patriarch at Istanbul the Council's sympathy for the Greek Orthodox Church and faithful and for the other victims.



Dr. Blake, Mr. Hook, Dr. Ross
Glowing tribute to an Episcopal Church layman.

Russian Christians to Visit U. S.

Christian leaders of the U.S.S.R. may visit the United States before the National Council of Churches sends its delegation to their country. The General Board voted to extend such an invitation after hearing a report from Dr. Eugene Carson Blake, president, of correspondence with the Patriarch of Moscow. Dr. Blake is Stated Clerk (chief executive officer) of the Presbyterian Church in the U.S.A.

In response to interrogation from the floor, Dr. Blake said that the NCC's invitation would not be confined to the Russian Orthodox Church. Baptists, the most numerous Protestant group in Russia, as well as Lutherans in the Baltic soviet republics and Reformed Church members in the Carpatho-Russian area were mentioned.

Dr. Blake pointed out that the overtures for contact between Churches were begun before the Geneva Conference on the initiative of the World Council of Churches. While Americans have been included in delegations visiting the U.S.S.R., the projected exchange of visits will be the first between American and Russian Christianity as such in many years.

Association with World Council

Although the NCC and the World Council have always been closely related in spirit and in collaboration of personnel, there had not, until the Pittsburgh meeting of the General Board, been official representation of one body on the other. The Board voted to accept the World Council's invitation to enroll the NCC as an "associated council" and to arrange for the appointment of an individual to serve as a fraternal delegate to the World Council assembly and a consultant to the Central Committee.

Action

In other action taken at Pittsburgh, the General Board:

- Came out in favor of religious and civil liberties as guaranteed in the First Amendment to the U.S. Constitution.
- Authorized its officers to testify in favor of changes in immigration and naturalization laws to (1) make them more flexible; (2) remove discrimination on grounds of color, race, or sex; (3) improve the system of hearings on visas and deportation proceedings.
- Took action to perfect details of the plan for an interchurch center in New York which the NCC will share with the headquarters of certain Churches (not including the Episcopal Church). Architects have been engaged, and the project is about to enter the drawing-board phase.
- Accepted the resignation of Charles R. Hook, layman of the Episcopal Church, as chairman of the strategic Business and Finance Committee. He will continue as a member of the committee. Dr. Roy G. Ross, General Secretary of the NCC, paid glowing tribute to Mr. Hook for his devoted service.
- Adopted a vaguely worded resolution deploring "violations of human rights" "such as those that have recently occurred in the state of Mississippi." It appeared that the thing uppermost in members' minds was the kidnapping and probable murder of Emmett Till, but other examples were mentioned. Bishop Ward D. Nichols of the African Methodist Episcopal Church told the board, "I could go on listing violations of human rights until your head swims," and gave a few examples to prove his point.

In addition, the Board heard interim reports on evangelism, on Christianity in higher education, and on ecumenical education. The latter subject is the concern of a committee headed by the Rev. Dr. Theodore O. Wedel which is considering the establishment of an Ecumenical Institute in the U.S.A.

The Episcopal delegation was up to full voting strength, and 14 met at a corporate Communion at which Bishop Pardue of Pittsburgh was the celebrant in Trinity Cathedral.

PACIFISTS

Between Extremes

An opinion poll on pacifism versus militarism, circulated by the Episcopal Pacifist Fellowship at General Convention, showed that most of the people polled fell between the two extremes. Of

the 71 responses to the poll, 10 people took the straight pacifist position (five of these were people attending the E.P.F. breakfast). Only three persons answered all of the seven questions as non-pacifists.

The questions in the poll included whether this country would ever be justified in using a nuclear weapon, whether the United States should have some form of compulsory military training, and whether it is possible for the United States to live at peace with the Communist world.

LAYMEN

Brotherhood Chairman

Harvey S. Firestone, Jr., chairman of the Firestone Tire and Rubber Co. and a Churchman, has been named national chairman of Brotherhood Week for 1956. Sponsored by the National Conference of Christians and Jews, Brotherhood Week will be observed February 19 to 26, 1956. Mr. Firestone is also chairman of the Presiding Bishop's Committee on Laymen's Work.

TRAFFIC

Ugly Sin

Clergymen and churches in Florida were asked by Gov. LeRoy Collins, a Churchman, to brand careless driving as "an evil, ugly sin." He spoke at the closing session of the seventh annual Governor's Highway Safety Council Conference in Miami.

"We know," the governor said, "that almost all of our accidents happen because the drivers involved commit violations of our traffic laws." [RNS]

MINISTRY

94th Honored

The Rev. Arthur M. Aucock, retired rector of All Saints' Memorial Church, Providence, R. I., was honored at a four day celebration of his 94th birthday in Asheville, N. C. on October 8th to 11th. Dr. Aucock also observed the 64th anniversary of his ordination. He served All Saints' for the whole of his active ministry, as its curate from 1891 to 1898, and then as rector until his retirement in 1932.

A delegation from Providence joined in the celebration, which included a barbecue, a church service, and a dinner.

PUBLIC AFFAIRS

No Hearings

Senate hearings on threats to freedom of religion [L. C., September 4th], have been called off by the Constitutional Rights subcommittee. A questionnaire which has been sent out will replace open hearings on the subject.

The subcommittee is conducting a broad survey in the field of constitutional rights. According to the New York *Times,* a reluctance to become involved in religious disputes, especially when a presidential election is coming up next year, is behind the decision not to hold the hearings. It was believed that arguments between religious bodies on the question of the separation of church and state would have arisen at the hearings.

Circulation of the freedom of religion questionnaire caused some comment. Some Protestant leaders asserted that the questionnaires were phrased in such a way as to invite Roman Catholic criticism of a Supreme Court ruling on the separation of church and state.

White House Conference

National Church groups are being invited by the planning committee of the White House Conference on Education to nominate delegates for inclusion on the list of organizational representatives that will be appointed by President Eisenhower.

The Conference will be held in Washington November 28th to December 2d.

A number of Roman Catholic groups have been asked to suggest delegates. Among other Church groups asked to submit names are the National Council of Churches and the national denominational offices of bodies which maintain private school systems. [This would include presumably the Episcopal Church]. Jewish groups which maintain private schools also will be invited to send delegates.

Letters requesting nominations have been sent pursuant to a policy announced several months ago of making certain that non-public schools are adequately represented at the Conference. From the outset it was recognized by Conference planners that state delegations would be composed largely of public school representatives.

The official list of delegates from religious groups was not to be made public until a final planning committee had prepared the invitation list for the signature of President Eisenhower.

Msgr. Frederick G. Hochwalt, general secretary of the National Catholic Educational Association, said in New York that his office will submit a nomination for the Presidential delegate list. He said he is confident that the Roman Catholic school system will be "adequately represented" at the Conference.

"Our differences have never been with the Conference itself on the national level here," he said, "but with the compilation of some state delegations which completely ignored [Roman] Catholic schools." [RNS]

INTERNATIONAL

NEW ZEALAND

Integral Part

The association between the Church of the Province of New Zealand and the dioceses of Polynesia and Melanesia has been legally clarified by a recent Act of New Zealand's Parliament. When the Church in New Zealand was constituted in 1857, its constitution used the term "colony of New Zealand," restricting the jurisdiction of the Church to what is now the Dominion of New Zealand.

From almost the beginning of its existence the Church in New Zealand, under its founder and leader George Augustus Selwyn, organized missionary work in the islands of the South Pacific, associating with itself the area known as Melanesia in 1862. In 1925 the diocese of Polynesia, separately established under the Archbishop of Canterbury and the Bishop of London, became associated with New Zealand.

The recent Act makes the diocese of Polynesia an integral part of the Province of New Zealand, and in the case of Melanesia, "its association as an integral part of the Province shall become effectual so soon as the Primate shall have received evidence to his satisfaction that the boundaries of that diocese have been defined and that a representative diocesan synod consisting of bishop, clergy and laity has been constituted."

FRANCE

Dean Riddle Recovers

The Very Rev. Sturgis Lee Riddle, dean of the Pro-Cathedral of the Holy Trinity, Paris, has recovered from a recent eye illness which prevented his attending General Convention as European deputy. He has returned to Paris.

SOUTH AFRICA

Outside the Fellowship

The Archbishop of Canterbury has strongly condemned the action of the Rt. Rev. G. F. B. Morris in accepting the position of Bishop of the so-called "Church of England in South Africa" [L. C., October 2d].

The Archbishop's statement says:

"I must make it clear that this body has no place in the constitutional system of the Church of England, and is not amenable to the jurisdiction of the Archbishop of Canterbury. Bishop Morris has accepted episcopal office against the advice and direction of the Archbishop of Canterbury and without any reference to the Archbishop of Cape Town. He has thus acted against the principles of church order observed in the Anglican Communion. Un

ss Bishop Morris withdraws from this osition I must regard him as having put imself out of Communion with the See of anterbury, and outside the fellowship of e Anglican Communion."

APAN

Problems Alike

Problems much like those in the Unit-d States are facing the Japanese Church, he Rev. Almon R. Pepper found on a isit there after General Convention. As irector of the Department of Social Re-ations of National Council, he was asked or advice on a number of these prob-ems, such as what a city church should o when most of its members have moved o the outskirts of the city.

Through interpreters Dr. Pepper poke on Christian social relations to a roup of 350 clergy and laity attending conference on parish programs, and to wo other conferences of Church social vorkers. He visited three orphanages, neeting with the board of a newly de-eloped orphanage in Kyoto, and re-iewed plans for the opening of a Seamen's Church Institute.

CENTRAL AFRICA

Result

The recent confirmation of Chief Mangwendi in Rhodesia was the result of the death of a teacher named Bernard Mizeki in 1896. The chief said that he had become a member of the Anglican Church because the first church in his reserve was an Anglican one, and be-cause his forebears had killed Bernard who had done no wrong.

It was another Chief Mangwendi who originally allowed Bernard Mizeki o live and work near his village, but ater turned on him and ordered him murdered. A shrine has been built over he site of his hut, and each year a Eu-charist is celebrated there; this year here were over 1000 communicants.

Prayer

LORD, take my complicatedness
And melt it in Thy fire
Till it become *Simplicity*
Of one divine desire.

CHRISTINE FLEMING HEFFNER

Gateway to the Bible

GUY EMERSON, retired banker and one of the creators of the Church Pension Fund, is a layman of diversified interests — ranging from law to art — who for many years has found strength and inspiration in the Psalms, which, he says, are "a gateway to the Bible as a whole." Mr. Emerson's own use of the Psalter has now borne fruit in the publication of his *The Psalms,* "A Selection Arranged for Personal Devotion."

The foreword to the book is by the Rev. Dr. Cuthbert A. Simpson, Regius Professor of Hebrew and Canon of Christ Church, Oxford, and formerly Professor of Old Testament at the General Theological Seminary, New York. Dr. Simpson says that Mr. Emerson's purpose is "only to help people to an initial appreciation of the value of the Psalter."

THE PSALMS. A Selection Arranged for Personal Devotion. By **Guy Emerson.** Foreword by **Cuthbert A. Simpson,** D.D. Harpers. Pp. xix, 171. $2.

Ninety-one out of the 150 Psalms are included in Mr. Emerson's arrangement, 15 of these in their entirety. The King James Version has for the most part been followed. Except for omission and some rearrangement no substantial changes have been made in the text.

IF the Psalms are a "gateway to the Bible," its inner sanctum is the Gospels. Harold A. Guy's *The Origin of the Gospel of Mark,* proposes a new solution of the problem of this Gospel and outlines some of the consequences of this selection.

Here is a book by an Englishman that is commended highly by two leading American New Testament specialists. Dr. Frederick C. Grant, a priest of the Church and professor of New Testament at Union Theological Seminary, calls it "a fresh and original work, full of stimulus and suggestion"; and Dr. Morton Scott Enslin, author of many works on the New Testament, describes it as "an amazing little book, very provocative and stimulating, at times brilliantly so."

THE ORIGIN OF THE GOSPEL OF MARK. By **Harold A. Guy.** Harpers. Pp. 176. $2.50.

ARE you planning to go to college, or do you have a son or daughter who is thinking of college? If so, *Stairway to College,* "A Guidebook for the Prospective College Student," by Normie Ruby and Harold Ruby will be of interest.

Normie and Harold Ruby are at pains to emphasize that one should begin to plan for college in the first year of high school (9th grade), selecting his high school courses in relation to college requirements, and that he should know exactly what he wants of college life by the end of his junior year.

The booklet should certainly be useful for its intended purpose.

STAIRWAY TO COLLEGE. A Guidebook for the Prospective College Student. By **Normie Ruby** and **Harold Ruby.** Porter Sargent, Publisher, 11 Beacon St., Boston 8, Mass. Pp. 80. Cloth, $2.20; paper, $1.10.

Books Received

UNDERSTANDING PEOPLE IN DISTRESS. Emotional and Mental Disorders — Their Cause, Care, and Cure. By **Barney Katz** and **Louis P. Thorpe.** Ronald Press. Pp. vii, 357. $4.

WHAT'S IT ALL ABOUT? An Interpretation of Life. By **Robert E. Goodrich, Jr.** Revell. Pp. 189. $2.50. [Author is pastor of First Methodist Church, Dallas.]

THE HUMAN VENTURE. By **Gerald Heard.** Harpers. Pp. xi, 310. $4.

FREEDOM'S HOLY LIGHT. By **Merrimon Cuninggim.** Harpers. Pp. ix, 192. $2.75.

THE CATHOLIC APPROACH TO PROTESTANTISM. By **George H. Tavard** of the Augustinians of the Assumption. Foreword by **George N. Shuster.** Translated from the French by the author. Harpers. Pp. xv, 160. $2.50.

FROM THE CROSSROADS. By **Richard L. Evans.** Harpers. Pp. 256. $2.75.

THE SLEEPING BEAUTY. By **Ralph Harper.** With a foreword by **M. C. D'Arcy,** S. J. Harpers. Pp. 144. $2.50.

ETHICS OF DECISION. An Introduction to Christian Ethics. By **George W. Forell.** Muhlenberg. Pp. xviii, 158. $2.50.

WHAT'S THE DIFFERENCE IN PROTESTANT AND ROMAN CATHOLIC BELIEFS? By **Arthur G. Reynolds.** Abingdon Press. Pp. 63. $2.50 per dozen.

THE NEXT STEP IN CIVILIZATION. A Star to Steer. By **F. Creedy,** Member of the Society of Friends. Toronto: Ryerson Press. Pp. 217. $3.50.

THE JUNG CODEX. A Newly Recovered Gnostic Papyrus. Three Studies by **H. C. Puech, G. Quispel, W. C. van Unnik.** Translated and Edited by **F. L. Cross.** Morehouse-Gorham. Pp. 136. $2.15.

HOW TO READ THE BIBLE. By Dr. **Francis Carr Stifler,** American Bible Society. Alumni Publications, Inc., 318 E. 22d St., New York 16, N. Y. Paper, Pp. 13. Twenty-five cents, including postage. Discount on larger quantities for Church groups.

A DEVOTIONAL COMMENTARY ON THE BIBLE. With special reference to the Shorter Oxford Bible. By **William J. Shergold.** Oxford University press. Pp. 284. $3.50. [Author is a Welsh Congregationalist minister.]

George Eldredge

All Saints', Beverly Hills

Famous for the motion picture stars among its 3,000 members, this church has a formula for greatness adaptable to any American parish.

IT is not at all hard to imagine how a scant 150 years ago, in the southern part of the Territory of California, an Indian farm laborer might have been sent on a trip by his Spanish master. The two points between which he traveled were El Rancho Rodeo de las Aquas and El Pueblo de Nuestra Senora la Reina de Los Angeles de Porciuncula. It was a 15 mile ride from the Ranch of the Gathering of the Waters to the Town of our Lady the Queen of the Angels of Porciuncula—a ride from the place where the brown hills looked out from the canyons to the sea, through desert scrub, to a tiny dusty Spanish village. Today the rancho is the City of Beverly Hills, and the village of the Queen of the Angels is no longer 15 miles away, for it has filled in the intervening 15 miles and gone past it to the sea itself, leaving Beverly Hills a tiny island in the vast area of a great metropolis.

The tale of how the rancho became a city and the pueblo the largest metropolitan area in the world is one that staggers the imagination. By 1880 Los Angeles was still only a quiet desert town of 11,000. Even by 1920 its 500,000 people did not closely rival the population of any of the great cities of the world, and rural Beverly Hills was certainly not attracting any particular attention with its 674 residents. In the thirties a real estate brochure could still call Beverly Hills a pleasant city of 17,000 "midway between Los Angeles and the sea."

And then came World War II and its aftermath, a repercussion that is still being felt. Today greater Los Angeles covers an area of over 450 square miles. The county of Los Angeles has a population of more than 5,000,000, and it is growing at the rate of 460 new inhabitants each day, so that currently its annual growth is equivalent to the total population of Youngstown, Ohio. Since 1940, over 700,000 homes have been built, and since 1946 alone there have been enough constructed to house the entire population of Detroit. One can drive 50 miles in one direction without passing out of the thickly settled metropolitan area. With two citizens per automobile, Los Angeles has more cars than any other city in the world. In no way is the city of the angels a mean city. Among the cities of the United States it ranks third in population, total employment, income, retail sales, wholesale trade, and banking, and lest one get the impression that urbanization is all, Los Angeles County catches more fish than the state of Maine and milks more cows than all of New Hampshire.

An Offspring of the Times

The story of All Saints' Church is a modern one in every sense of the word. Today on the corner of Santa Monica Boulevard and Camde Drive in Beverly Hills, Calif., stand this great church. Its location on corner where these two streets mee reflects much about the nature o this parish. Santa Monica Boulevar is a main artery that spans muc of metropolitan Los Angeles. Camde Drive is a quiet tree-lined street o gracious homes. For although Al Saints' is a suburban church, it i also confronted with all of the rus and problems of urban life.

Its congregation of 1650 commu nicants and more than 3000 membe includes representatives of great seg ments of American industrial an financial life, many related to th film industry and the entertainmen world, hundreds of housewives an homemakers, college students, th young and newly employed, legion of children, and the ever-increasin population of the aged seeking a be nevolent climate in which to live About half of the parishioners ar residents of Beverly Hills, and th remainder come from the city o Los Angeles that sprawls around i on every side. The All Saints' stor demonstrates what has happened i the city of Los Angeles and in th fast-growing diocese of Los Angele during the past 30 years. The tin handful which began the parish i the recreation room of the now world famous Beverly Hills Hotel in 192 had grown to 600 by 1935. Pea

larbor saw a church of 800 of the ıithful, which doubled to 1600 by 'J day. In the past 10 years this ıembership figure has been doubled gain, so that there are now over 000 people who make All Saints' ıeir parish church.

It is doubtful if those who met ı the Beverly Hills Hotel in 1922 ad any idea of what they were beinning. The Rev. J. Arthur Evans, etired rector of St. Stephen's Church, Iollywood, had been asked by Bishop tevens to become the spiritual leadr of this small flock. Between 1923 nd 1925 $26,000 was raised to buy and upon which to build a chapel. The firm of Johnston, Kaufman, and Coate was retained for the architecural work. They designed a building which was to be given an award by he American Institute of Architects s an outstanding reflection of Spanish colonial construction. Twentyve years later Roland E. Coate was o make plans for a new church and or various revisions in the old buildngs.

On Easter day, 1925, the first All aints' Church was complete in every etail and opened its doors for servces. Fr. Evans died on December 3, 928. In May of 1929, the Very Rev. Villiam W. Fleetwood, dean of St. Mark's Cathedral, Salt Lake City, Utah, was called to become the second icar of All Saints' Mission. The privege of calling a man of their own hoice was given to the members of ıe mission committee because All aints' had never asked for or reeived diocesan aid in any form. Upon is arrival Dean Fleetwood began to ıy plans for the construction of a arish house unit.

Then the stock market fell, and 00 communicants found themselves ith a debt of $40,000. In spite of ll the adversities All Saints' became parish. In January of 1930, Dean leetwood became the first rector. rom 1942 until his death in 1952 he was rector emeritus of the parish.

An ever increasing congregation and church school demanded that both the church and the parish house be expanded, and this was done in 1931. In 1940 the operating budget was $12,000 and the indebtedness stood at $14,500. Between 1943 and 1955 the members of All Saints' Church were to raise $650,000 for capital expansion, and were to increase their annual budget to more than $100,000.

Much of this advance was due to the fact that in 1942 the Rev. J. Herbert Smith was called to become the second rector of All Saints' Church. He came after a ministry of 13 years in Calvary Church, New York, 11 of which were spent as associate rector. It has been through his guidance that the parish growth has kept pace with the expansion of greater Los Angeles. Communicants have been added at a rate of over 100 per year. From 1942 to 1955 there were 1778 baptisms and 1281 confirmations. On May 1, 1955, in a great service of prayer, praise, and thanksgiving, climaxing a two week consecration festival, the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, consecrated the new All Saints' Church that had been built in 1950 to house the growing congregation. The consecration was made possible because within five years the congregation had completely paid the building costs of $650,000.

Patricia Hervey

ON THE CORNER OF SANTA MONICA BLVD. & CAMDEN DRIVE: *A Christ-centered parish has kept pace with a rushing city and a quiet suburb.*

A Colony of Heaven

To comprehend the All Saints' story one must have a key, and in this case the key is an understanding of the guiding philosophy of the parish's life.

Because of the determination to keep the church a Christ-centered parish in all phases of its life, four factors play an important role. They are worship, fellowship, education, and service.

Through such a ministry in All Saints' Church many people have learned how to share their burdens as well as their joys. Many have found a faith and have thrown away their fears. Broken homes have been mended, and marriages remade. Parents have come to discover and to understand their children, and children have learned to appreciate and to understand their parents. Good people have become better because they allowed Christ to make them spiritually effective. Reticent people have gained sufficient courage from Christ to help them become responsible leaders for Him. Above all, have been those individuals and families who have discovered the riches of life centered in prayer.

Servants of the Servants of God

The regular salaried staff of All Saints' Church is a large one when compared with the great majority of the parishes and missions across the land. In addition to the three priests there is a full-time worker in Christian education, an organist-choir master and his assistant, a parish secretary, a financial secretary, and another whose principal job consists of running an offset printing press, a fine Episcopal couple who act as custodian and housekeeper, and a gardener.

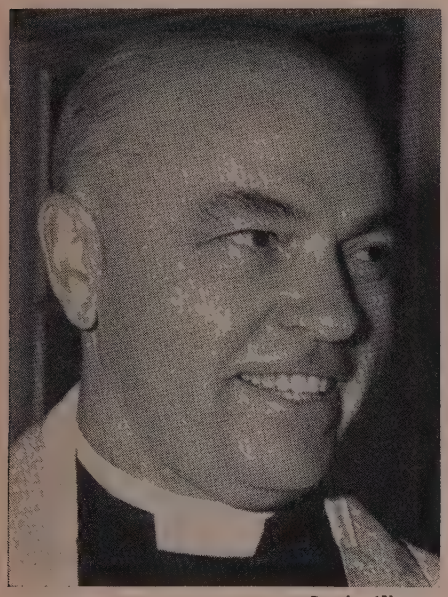
The rector, the Rev. J. Herbert Smith, has the basic responsibility for the plans and program of the parish's life. The situation at All Saints' has required that he develop the two-edged sword of pastor-administrator. His guidance in the fields of parish expansion and finance have been indicated elsewhere in this article. Many hours each day are spent in counseling. He believes in an "open door policy" through which he is accessible to people. Unless he is having an interview or writing a sermon, his office door stands open at all times. Because of the size of the parish, Mr. Smith is unable to call in every home, and therefore he tries to find other ways of maintaining a personal touch with his people. Each fall he manages to write over 750 personal notes of thanks in answer to the systematic offering pledges which come in.

In all of his work he gives as much credit as the parish gives gratitude to his wife, Alys. The rector also depends heavily on his fellow clergy, staff, and vestry to build bridges of understanding in many areas where the limits of time and energy make

*Photographed in the rector's study before a service commemorating the coronation of Elizabeth II are, from left: Mrs. Smith, the rector's wife; Mr. Smith; Sir Robert Hadow, H. B. M., the British Consul General; Ronald Coleman, and Mrs. Coleman.

it impossible for him to take an active part. For years Mr. Smith's services to the diocese and to the community have taken various forms. He has served twice on the standing committee, and at the present time he is a member of the executive council of the diocese, a vice president of the City Mission Society, a trustee of Harvard School, a diocesan boarding and day military school, a member of the board of the Southern California Mental Hygiene Society, and a member of the Rotary Club of Beverly Hills.

The associate rector of the parish is the Rev. Kermit Castellanos, a long-time friend of the Smiths, who joined the staff as associate rector in 1949, coming to California from the rectorship of St. Bartholomew's Church, Brooklyn, N. Y. His primary responsibility, although far from being his only one, is the leadership of the Church school. Associated with him in this work is Miss Kilbee Cormack. For the past six years "K.C." as he is



Sergis Alberts

MR. SMITH: *Besides being pastor-administrator, he serves diocese and community.*

called affectionately by young and old in the parish, has been the focal point in an expanding Church school program that now includes 800 pupils. The Church school teaching and administrative staff which carries out Mr. Castellanos' plans numbers 70 men and women.

The Rev. Leonard P. Wittlinger, who was formerly curate at Christ Church, Grosse Pointe Farms, Mich., is the assistant rector. With the help of his engaging wife, Nona, he devotes much of his time in ministering to a group from 15 to 35 years of age. With imagination and enthusiasm he also takes responsibility for an active program with high school and college students, Armed Forces personnel, and young working people. This latter group consists of a membership of 150 young adults who meet each week and bear the name the Christophers. The service men receive regular letters and mailings from the parish, and each Sunday five of them are prayed for by name at all of the services. Personal contact is also maintained with college and preparatory school students away from home.

The three clergy share the responsibility for the regular worship of the parish, each taking his turn at administering the sacraments or preaching at the many services.

A Goodly Fellowship

The greatness of this church today is not limited to those who serve their Lord as full time professional members of the parish staff. The vision and courage of the rector have inspired the staff, but more important, the vestry and scores of lay men and women have also been inspired to take an active part in the growth and spiritual development of the parish.

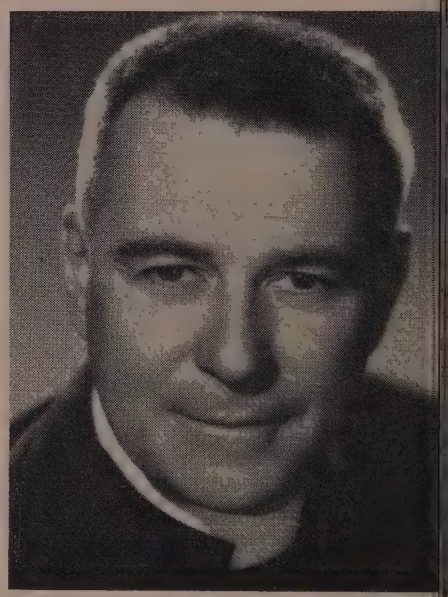
The 42 men who have served on the vestry with distinction since 1942 when Mr. Smith became rector, are men of unparalleled calibre in terms of devotion and ability. Until his untimely death in 1950, Clifford C. Hine, junior warden and chairman of the building committee, was in the vanguard of leadership for expansion, as was Sherman Nelson Shumway, also a junior warden and a member of the building committee, whose sudden death in 1954 was an equally great loss in the life of All Saints' Church. Also giving outstanding help in realizing the dream of a new church have been Harry J. Early and August Sensenbrenner, senior and junior wardens. The vestry includes varied interests and many vocations: two realtors, a banker, an investment broker, an actor, a lawyer, an engineer, a contractor, three active and two retired business executives, and two manufacturers.

Paralleling the contributions of the vestry in its own very special feminine way is the volunteer staff and the volunteer office staff. The first group multiplies the effectiveness of the parish in countless ways, and its 14 members meet every other week to plot the course of the overall parish program and to share their experiences and contacts. The volunteer office staff has nine members who give a day a week in supplementing the clerical workers of the parish. Their efforts, however, have another side; it is more than just stuffing envelopes or doing filing. It is a real service of welcoming strangers, answering a multitude of telephone calls for information, gui ing people through the building sitting down quietly to discuss a individual problem. All of these thin are an attempt to accent the fact th the Church is a living organism r lated to people, rather than an u pliable institution, with wheels whic must constantly be turned.

Prayer, Praise, Thanks

All Saints' Church is probably n unusual because it makes worshi the center of its life, but it is high unusual in the way this phase Christian life is expressed and e couraged. The parish calendar is ce tered in the numerous services of pu lic worship which are held. Durin the three services on Sunday mornin over 1500 men, women, and childre gather at the church for weekly wo ship and instruction.

The ritual and theological churc manship of the parish is modera but not narrow. Both catholic an



Amos Carr

MR. CASTELLANOS: *Among his responsibilities is leadership of a Church school staff of 70.*

evangelical Churchmen find that th are able to worship in harmony All Saints'. During the week the are celebrations of the Holy Co munion at both regular and speci times, and the parish service reg ter records numerous Communio for the sick. There are always int cessions for the sick in recognitio of Christ's healing ministry, and t bi-weekly meeting of the staff begi with prayers and the Holy Commu ion. Every opportunity is used reaching people for Christ throu the natural doors of baptisms (1 in 1954), confirmations (125 in 1954 marriages (48 in 1954), burials (1 in 1954), and other services.

Nothing receives any more empha

attention in the parish's life than ayer. It is the firm conviction of e rector that a parish activity that es not find its basic life rooted in ayer will have some difficulty in tifying its existence at all. Much the personal and group life is de-oped through experiences of prayer, d there is an ever increasing circle those who are in the process of veloping a deep devotional life of eir own.

Since 1943 prayer groups have func-ned in ever widening circles in the e of the parish under the guidance the wife of the rector, Mrs. J. Her-rt Smith. For five years she was the ector of Calvary House in New York. fore her marriage she worked for veral years in the Department of ristian Education of the National uncil of the Church in its offices on n Avenue next door to Calvary urch.

Today there are nine prayer groups nctioning within the life of the rish. They number anywhere from ree or four to 24 members, include th men and women, and people every age and interest. The rector tends these groups only occasion-ly when invited. He is deeply grate-l for this informal expression of ayer life and the spiritual power nich it generates. Intercessions for e sick and needy are part of the ork of each group, one of which es the method of a prayer chain hen emergencies arise. More and ore parishioners telephone the rish office when illness arises.

Mrs. Smith has frequently spoken n prayer in the parishes of the ocese, nearly always taking other omen with her who discuss some hase of the devotional life. Family ayer has become the practice of an creasing number of people in the rish. When a couple moves into new home, the rector is frequently ked to come for a service of bles-ng.

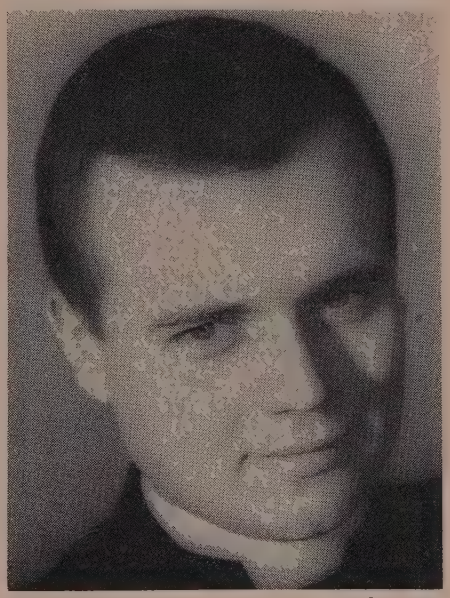
Because the Christian should be e who communicates the "good ews" to others, an increasing group men and women are ready to go other churches and situations to itness to the power of Christ at ork in daily life.

In this parish the healing ministry Christ is called upon both in ways mmon in most parishes and in ays not so often seen. In addition offering the lives of the sick to od through Christ by special inter-ssion in the Eucharist (as many 25 people have been prayed for y name by the whole congregation a service of worship), there is a al and concentrated effort made unite the work of the physician nd pastor. This in part reflects the effects of Agnes Sanford's contact with the parish both personally and through her books, and on the other hand shows forth a unique coöperation between the parish physicians and clergy.

It is hoped that a long time dream will be fulfilled in the near future when under the leadership of the Rev. Bertrand M. Hause, chaplain of the diocesan Hospital of the Good Samaritan in Los Angeles, and Dr. Newton H. Copp, Beverly Hills physician, both of whom are members of the parish, physicians and clergy will counsel together with people in need of spiritual and medical therapy. This will be an effort to combine the ministries of medicine and religion thereby making people "whole" as Jesus did of old.

Who Is My Neighbor?

By ordinary standards the possibility of warm fellowship in a large parish like All Saints' is rather small.



George Eldredge

MR. WITTLINGER: *Included in one of his parish programs is prayer, by name, for servicemen.*

Uniting over 3000 people is a hurdle in itself, but the fact that many parishioners live 15 miles apart across the network of the city could make insurmountable barriers. The truth of the matter is that the unity, fellowship, and warmth of All Saints' is a reality regardless of its size and the distances which separate its people.

Every parish has a particular cross that it must bear. Because the church is located in the heart of one of the most fabulous and wealthy communities in the world, many outsiders expect to find in All Saints' a cold, closed circle of self-satisfied people. The pagan world encourages this impression—life in All Saints' Church disproves it. The parish family includes all sorts and conditions of men who find their oneness in Christ.

The first sermon preached by the rector on November 1, 1942, as he began his ministry in the parish, was on the subject of fellowship, expressing the hope that all who came within the shadow of the Church would feel its genuine friendliness and warm inclusiveness. To be big and friendly is not easy, but All Saints' has succeeded in being both of these. The Sunday morning coffee hour, held in the parish patio following the 11 o'clock service with the southern California sun giving its blessing nearly 52 Sundays a year, is enjoyed by hundreds and has served as a prototype for this activity in many other places in the diocese.

A large group which nurtures the spirit of fellowship is the Woman's Auxiliary of 450 women. It consists of 14 working groups of 30 members each, which follow the four-fold parish program of prayer, fellowship, study, and service. A deep spiritual tone is set both at the monthly meeting of the whole Auxiliary and at the regular meetings of the smaller groups, through a devotional period usually led by lay women. Both the Auxiliary and many of the smaller groups have their own devotional chairmen.

All Saints' uses a unified program for all of its women's work. There is much interest within the smaller groups for programs which further the study of the Bible, prayer, and subjects applying Christian faith to daily life and deepening personal faith in God. The small group plan provides a chance for women to become articulate about what they think and believe. It also provides Christian leadership for Church and community responsibilities. Many parishioners are vital members of the boards of numerous diocesan institutions. A phrase dear to the heart of the rector and his wife is, "you cannot organize the spiritual, but you can spiritualize the organized."

Expressing its service for others the Woman's Auxiliary has raised between $15,000 and $20,000 each year to help support diocesan institutions, various missionary causes in this country and abroad, and for the building fund of All Saints' Church.

On the masculine side of the parish may be found the Men's Club, sponsored by the Men's Council. Its monthly dinner meetings during the year provide a significant opportunity for the busy men of the parish to sit down together in a time of informal fellowship. The congregation has a healthy air of masculinity about it, for life in this parish reveals that

Christ, and men, and the present day are inseparable from each other.

The members of All Saints' Church are justly proud of the musical part of their parish worship. The organist and choirmaster, Harry Q. Mills, and his assistant Melvyn Cobb, work with nearly 200 men, women, and children in different choirs to provide great Christian music.* Each Wednesday evening nearly 75 adult choristers gather at the church for a $1.00 supper and mid-week rehearsal, which reflects the whole emphasis of the rector that the choir members should have a love and concern for each other, as well as for their contribution to the whole ministry of fine church music.

One of the babies in All Saints' parochial life is the Christophers. It was started by the assistant rector, Mr. Wittlinger, in the fall of 1954. Like so many seeds planted in the rich earth of the parish, it has brought forth fruit a hundred-fold. A group for young working people between the ages of 20 and 35, it meets each Thursday evening. From a membership of 12 in September 1954, it has grown to a group of 150 secretaries, students, housekeepers, teachers, gas station attendants, architects, salesmen, and young professional people. About 75 attend the weekly meetings during the winter and 50 during the summer. Reflecting the four-fold parish emphasis, the group aims to reach both the unattached young church member and the young pagan of whom there are many, in the environment of Beverly Hills. The group's model is "Bring a Christopher," and the rationale for its operations is based on a remark by William Booth, the founder of the Salvation Army, who when challenged about using dance hall melodies for his hymns replied, "And why should the devil have all the best tunes?"

The Altar Guild of All Saints' devotes many hours to the care and preparation of its altars, linens, and vessels. The 78 members meet together quarterly, with a portion of the group taking turns at serving each month. Last year preparations for over 300 services were made by the Altar Guild members, who in addition to supplying vestments, linens, candles, wine, and wafers, and other vital supplies and equipment for worship, have also committed themselves to providing a number of the magnificent stained glass windows that fill the new church. A member of the Altar Guild volunteers her invaluable services as a directress for the many weddings during the year. In all of its work the Altar Guild is helped greatly by the parish acolytes.

A life of Christian fellowship is provided by both the Church School and the Chi Rho, the parish's high school group. There is scarcely a week that goes by in which the Church school does not have a bus load or two of youngsters going off together to the snow of the mountains or the waters of the Pacific for fun in Christ's name. The motto of the Chi Rho is "Pray with Christ, Work for Christ, Play for Christ, Learn from Christ," and there is a real feeling in the parish that if such a life can become a reality for the young, then their maturity will have some assurance in it.

Teach Us to Pray

A persistent note in the Church of Christ ever since the apostles asked our Lord to teach them to pray, has been the desire of the faithful to learn *how* for their soul's health. There are several expressions of the teaching ministry which may be seen in the life of All Saints' in addition to the reading and the preaching of the word of God in public worship.

Certainly one of the greatest educational efforts in the parish is being made through the Church School by the associate rector, Mr. Castellanos and his assistant, Miss Kilbee Cormack. Mr. Castellanos inherited a church school of over 400 and a fine staff of trained teachers. The foundations for this work had been laid by the late Miss Olive M. Jones, who volunteered her services to All Saints' Church. She was an old friend of the rector and a former president of the National Education Association. Miss Jones brought to her work with children a long time interest in Christian education. While on the staff she wrote a curriculum, *The Christian Year,* which is, in part, still used in the teaching program All Saints' Church School.

Under the dynamic leadership Mr. Castellanos the Church school rollment has increased to 800 pup with a teaching and administrat staff of 70. All Saints' Church Sch is not just a "Sunday School." Ba ly a week goes by in which so special event is not taking place tie the daily life of the children the life of the Church. The link w families is fostered through an act parents' guild. Frequent Saturday a weekend outings and pre-confirm tion conferences aim to develop de er friendship and fellowship amo the children themselves. Educati in Christian stewardship has expre ed itself in the annual mite b offering which now exceeds $23

There are the regular confirmati classes for both adults and adol cents. At the present time two se ices of confirmation are held in parish each year. The mid-winter cl consists of adults; this year it c tained nearly 40 members. The spri class includes both young people a adults numbering about 125. T essential aim of the clergy in pre-c firmation instruction is not primar to "indoctrinate" the candidates enjoining upon them feats of memo involving assorted miscellaneous fac but to prepare them spiritually life in the Church. A system of c firmation sponsors, much like b tismal sponsors, has been develope Each confirmee is assigned to a we established member of the pari whose duty it becomes to see that t new fellow member is made to feel home in the parish as soon as possib

A good part of the teaching home grown. During the past L the assistant rector gave a series six lectures on the Holy Euchari They followed a mid-week pari supper, and after each lecture the were small buzz groups led by me

RATIONALE OF THE CHRISTOPHERS *(ages 20 to 35) is: "Why should the devil have all the best tunes?" Membership jumped from 12 to 150 in one year.*

*Former Metropolitan Opera tenors Richard Crooks and Mario Chamlee are outstanding participants.

rs of the Christophers. Miss Kilbee rmack conducts regular series of pular Bible classes which are mak- the Holy Scriptures live in the es of many people. The various oups of the Woman's Auxiliary constantly and richly blessed by teaching of the rector's wife, Mrs. Herbert Smith.

All Saints' can also be called a ding parish. After the Sunday rning services, the patio book table as busy as the Volunteer Parish okshop is during the week. A nthly parish newspaper edited by assistant rector's wife, Nona Witt- ger, does much to keep the parish formed on current events. It is led *The Good News.*

arish Day School

The educational realm is one in hich many hope All Saints' is just ginning its activities. Soon after last dollar was paid on the new urch, many expressed the hope at "now . . . at last" a parish day hool might be developed. From the y All Saints' dreams tend to mate- lize, it will not be surprising if the not too distant future the chil- en of the parish may be able to ceive their education for life within e walls of the house of the Lord. r this, a large and convenient site ll be needed.

Barn Raising

For many years an annual event the life of the parish has been the untry fair held each year in the ll. Its counterpart, a Spring rum- age sale, annually nets over $3000 m the sale of everything from old ts and pans to lovely autographed thing donated by film stars from eir personal wardrobes. Sponsored the Woman's Auxiliary, in recent ars the fair had had as its main jective the raising of money for e building fund. Last year over 0,000 was netted by this two-day fair. But this year All Saints' has debt, and in view of this, the name this year's fete has been changed m the Country Fair to A Barn aising. In a rural area this is the ent in which friends and neighbors ther to contribute their efforts to ing something for someone else.

Doing something for others is not w to All Saints' Church. In his nsecration message to the parish e rector said:

"As we look to the future, let us think imarily of what we can do for others. ur diocese of Los Angeles has one of the eat missionary opportunities in our en- e Church, and our bishops have needs at are innumerable. Our theological seminaries, and especially our Church Divinity School of the Pacific in Berkeley, are in great need of help. Our world wide Episcopal Church has far greater opportunities to spread the Good News today than ever before. All they lack are the tools which we can help to supply. When we remember even these few crying needs, certainly we can hardly turn our eyes in upon ourselves in a mood of self-congratulation."

The 1955 Barn Raising will be just one part of the parish's response to a call to action. Among those whom the planning committee expects to help will be the Neighborhood Youth Association, the Church Home for Children, the diocesan Home for the Aged, the Hospital of the Good Samaritan, the Seamen's Church Institute, the Chinese missionaries Roland and Wai Ling Koh, the KEEP movement of Col. Paul Rusch, the work of Bishop Kennedy, and above all, the seminaries. All Saints' is very grateful for the fact that three of its young men are studying for Holy Orders, one in the General Seminary and two in the West's splendid Church Divinity School of the Pacific at Berkeley.

One of the most eagerly anticipated aspects of the annual Country Fair has always been the All Star Revue, success of which in great part is due to participation by its members who are celebrities of the film industry and the entertainment world.

Actor Robert Young is a vestryman. Others who make All Saints' their spiritual home include Van Johnson, Dorothy Lamour, Fred Astaire, Agnes Moorehead, Joan Bennett, Benay Venuta, Fred Clark, Johnny Greene, Randolph Scott, Harold Lloyd, John Hoyt, Curt Massey, Harold Dawson, Skinnay Ennis, James Mason, Lauren Bacall, Humphrey Bogart, George Seaton, and William Primrose. Each of these stars and many of their friends like Ralph Edwards from the Presbyterian Church which adjoins All Saints', and Danny Thomas from the Roman Catholic Church just a block west, have contributed their talents toward making the All Star Revue a memorable event. All Saints' has now become the largest single contributor to the annual budget of the diocese of Los Angeles. Under the able leadership of Bishop Bloy and his suffragan, Bishop Campbell, the diocese of Los Angeles has been highly effective in keeping pace with the growth of Southern California. There are currently 160 parishes and missions in the diocese, and All Saints' contributes about 5% of the budget itself. During 1955 the parish will send nearly $22,000 to the diocese exclusive of special gifts such as Builders for Christ. In 1956 the amount will probably be in the vicinity of $27,000. It is not without significance that the first item at the very top of the parish's every member canvass brochure was labeled "For Others."

In His Sanctuary

No article about All Saints' Church would be complete without some mention of the beauty of the buildings themselves. The work of Roland Coate is a true triumph in the realm of ecclesiastical architecture, and many parishioners have filled this simple Spanish colonial structure with the finest examples of contemporary church craftsmanship. The windows have been created by the firms of James Powell and Sons Ltd. (Whitefriars), Reynolds, Francis, and Rohnstock, and Charles Connick and Associates. Many of the altar and sanctuary furnishings were designed and executed by Hudson Roysher. The three manual Cassavant organ is a glorious instrument and was the gift of the Altar Guild. The iron work was placed in the skilled hands of Walter Kristensen, and the lunette above the great west door was created by the distinguished artist Albert Stewart. Some of the wood carving was done by Adam Dabrowski. The memorial chapel is dedicated to God's glory and in grateful remembrance of seventeen men of the parish who gave their lives in their country's service during World War II. The beauty and simplicity of the whole church is caught up in the large wooden cross which stands above the altar, saying to all who worship in its shadow, "I, if I be lifted up, will draw all men unto me!"

Thy Kingdom Come

The great consecration service of the new All Saints' Church on May 1, 1955, seemed to close the first chapter in the life of this young 30 year old parish. It was an occasion that moved the people of the Church to a deeper awareness of how all that they had given materially to make the fabric of the church possible, could now be the means to the end of doing more for Christ and for others.

The Holy Spirit who had led them this far in a fellowship which had had a soul-shaking personal experience of Jesus Christ, would surely lead them through the years of the future. What happened at the consecration was the result of the gratitude and prayers of hundreds of people who had expressed in parish life the fact that the will of God can be found for a parish church as naturally as it can be found by an individual. Without question, the members of All Saints' feel that this is a church that faith built.

The Secret

THIS TIME, a Church on the West Coast is the subject of an article in our series on great parishes of the Episcopal Church. All Saints', Beverly Hills, Calif., in the short space of 30 years, has caught up with and passed thousands of older parishes in many particulars — in membership, in Church attendance, and in giving to the work of the Church in diocese and nation.

All Saints' has achieved its spectacular growth in meeting the needs of a community that has expanded in an equally spectacular way. In Beverly Hills, the seed of Church life was planted in fertile soil. But there has been another factor in this growth besides the fertility of the soil; and that was the quality of the Church life, of the seed that was planted.

As many details of the article show, the clergy and people of All Saints', Beverly Hills, believe that Christianity is relevant to daily living and to their personal situations. The Christian Faith is no formal acknowledgment of a distant Supreme Being, but a vital and personal relationship with a divine Saviour. Like St. Mark's, San Antonio, this is a parish in which the ministry of Christian healing is a regular part of the program of prayer and worship and sacraments. Christianity is something to tell your neighbor about, an open secret that you know he will be glad to hear.

The name of Beverly Hills is associated with wealth. However, no parish attains a membership of 3,000 by specializing in a ministry to the wealthy; the secret of All Saints' is the secret of the apostolic Church — of having good news to tell which is for everybody and then telling it to everybody.

Another characteristic of the parish which we find especially interesting is the inclusion of as many as 25 names at a time in intercessions at the regular parish Eucharist. This, in our opinion, is one of the most important and characteristic notes of a vital parish life, and is worthy of imitation in every parish, whether small l large.

Not only the sick, but the traveler, the person with special problem, those in military service — any w desire or need the intercessions of the Christian comm nity — should be supported in this way.

Lest anyone should think, however, that growth a vigor in Church life are exclusively a product of the We it is worth remembering that there is a close spiritu connection between Calvary Church, New York, and Saints', Beverly Hills, Calif. The Rev. Mr. Smith came All Saints' from the New York parish, where he had serv as associate rector under the Rev. Samuel M. Shoemak And Dr. Shoemaker himself came last May from his n post at Calvary, Pittsburgh, to be the preacher at the co secration of the new Church and the keynoter at the as ciated meetings on that great occasion.

In considering the life of a large parish, one is lik to think in terms of "mass production," of a sort spiritual assembly line. Nothing could be farther fr the reality of the situation in Beverly Hills. All Sain is a place where human souls, one by one, come to kn God; where, in small groups, one person learns to kn and help and be helped by another person. The recto motto, "You cannot organize the spiritual, but you c spiritualize the organized," helps to keep this person emphasis strong.

Yet another significant fact about the life of All Sain is the role of clergy wives. The wonderful partnersh described in the article is an excellent illustration of t fact that to be the wife of a priest is one of the m rewarding of Christian vocations — and one of the m demanding, too.

The next article in our series will be one on a pari that is, on the surface, very different from All Sain Beverly Hills — Christ Church Cathedral, New Orlea steeped in history and traditions. But great parishes ha a way of being fundamentally the same in this threefo emphasis: centering in the worship of God, sharing acti ly in Christ's work of seeking and saving men, and p ticipating wholeheartedly in the life of the communi of the diocese, and of the national Church. All Sain is a great parish, not just because of its size and streng but because of the grace of our Lord Jesus Christ, the lo of God, and the fellowship of the Holy Ghost.

From a water color by Glen McComa

ALL SAINTS' CHURCH, BEVERLY HILLS
Christianity is something to tell your neighbor about.

What do Confirmation and Baptism mean to you as a Candidate? Parent? Sponsor?

A set of forms of declaration of intention for use in connection with the two parts of Christian initiation; namely Baptism and Confirmation, were prepared a couple of years ago by the Rev. Gordon T. Charlton, rector of St. Matthew's Church, Fairbanks, Alaska, and presented by him to the clergy of the missionary district of Alaska at their annual conference in 1953.

As prepared and presented to his fellow clergy by Fr. Charlton, the set consists of four forms, each on a separate card. Each form carries in the heading the words "Declaration of Intention," with the seal of the missionary district at the top, and is further identified as that for parents, to be used at the baptism of a child; for a sponsor, on behalf of his godchild; for an adult candidate for baptism; and for a candidate for confirmation. (We have reproduced all our forms on this page, changing the titles somewhat to suit our own presentation.)

These forms, according to the Rev. Norman H. V. Elliott, LIVING CHURCH *correspondent for Alaska, were designed by Fr. Charlton as a means of bringing home to those seeking these Sacraments something of the holy and solemn meaning surrounding them. Says Fr. Elliott:*

"Owing to the transient nature of the congregations in many Alaskan cities — on account of army rotation, seasonal work, etc. — it is often impossible to conduct a series of classes for candidates for the sacraments. It is not the intention of the author of these forms that they serve in lieu of instruction. Rather, they are to be used in conjunction with, and to augment, instruction. They are to be read aloud to the congregation at the time of Baptism or Confirmation; and then returned to the signers to serve as constant reminders of their obligations.

"These forms and their use were enthusiastically received by the clergy and unanimously voted to be part of the district's policy."

Of an Adult at his own Baptism

In the Name of the Father, and of the Son, and of the Holy Ghost.
I, _____ _____ _____, desiring to receive Holy Baptism, do hereby acknowledge the following understanding and intention with regard to this Sacrament.

I recognize that Holy Baptism is the Sacrament of new birth into the Family of Christ; that it signifies my renunciation of all sinful desires and actions; and that I am hereby pledged to follow Christ in all obedience. I further recognize that such obedience includes my complete devotion to Christ's Holy Church.

I have carefully studied the service of Holy Baptism, as contained in the Book of Common Prayer, and I fully understand the responsibilities of Church membership as stated and implied therein. I pledge myself, with God's help, earnestly to fulfill these obligations, realizing that I shall be held accountable therefor.

Dated_____ Signed_____

Of a Candidate for Confirmation

In the Name of the Father, and of the Son, and of the Holy Ghost.
I, _____ _____ _____, desiring to receive the Sacramental Rite of Confirmation, do hereby acknowledge the following understanding and intention with regard to this Rite.

I recognize that Confirmation is my public witness, as a mature and responsible adult, to my faith in Christ and my allegiance to His Church; that it is a renewal and ratification of my Baptismal vows; that it is my ordination as a Communicant of the Church. I recognize and accept my responsibility for regular attendance at corporate worship, regular reception of the Holy Communion, and support of the Church's work through my efforts and offerings.

I have carefully studied the service of Confirmation and the Baptismal vows I am to renew, as both are contained in the Book of Common Prayer. I fully understand my responsibilities as stated and implied therein; and I do gladly and voluntarily assume them, realizing that I shall be held accountable therefor.

Dated_____ Signed_____

Of Parents, at their Child's Baptism

In the Name of the Father, and of the Son, and of the Holy Ghost.
We, _____ and _____, desiring the Baptism of our _____, _____ _____ _____, do hereby acknowledge the following understanding and intention with regard to this Sacrament.

We recognize that Holy Baptism is the Sacrament of new birth into the Family of Christ; and, so far from discharging our obligations as Christian parents hereby, we are rather assuming them in the presence of God and His people. We realize that our membership in Christ's Body must be active and genuine in order that we may teach by word and example the value and importance of Christian belief, worship, and fellowship. We intend, with God's help, so to shape our family life that the Christian Faith will be truly believed and practiced therein, and that our children will be brought up as active and devoted members of Christ's Church, following our example.

We have carefully studied the service of Holy Baptism, as contained in the Book of Common Prayer; we fully understand our parental responsibilities as stated and implied therein; and we gladly and voluntarily assume these obligations, realizing that we shall be held accountable therefor.

Dated_____ Signed_____

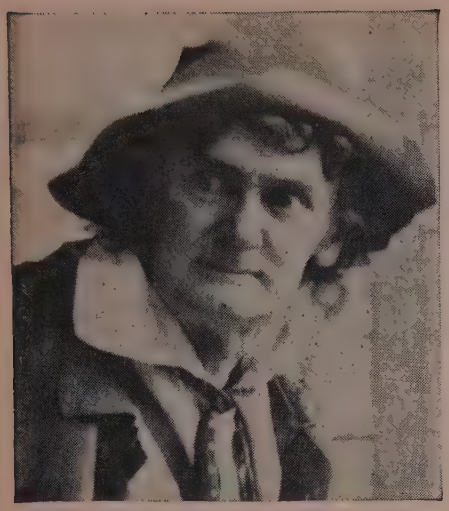
Of a Sponsor, at the Baptism of his Godchild

In the Name of the Father, and of the Son, and of the Holy Ghost.
I, _____ _____ _____, desiring to serve as Sponsor and Godparent for _____ _____ _____, do hereby acknowledge the following understanding and intention with regard to this Sacrament.

I recognize that it is my responsibility as a Sponsor to exert every influence by word and example toward the end that my God-child might be brought up believing the Christian Faith as contained in the Apostles' Creed, living the Christian life, as stated in the Ten Commandments and the teachings of Our Lord, and worshipping in the spirit of the Lord's Prayer. I further engage myself to set an example of devotion to the Church through regular attendance and financial support, and to see that my God-child is brought to Confirmation at the proper time.

I have carefully studied the service of Holy Baptism, as contained in the Book of Common Prayer; I fully understand my responsibilities as stated and implied therein; and I do gladly and voluntarily assume them, realizing that I shall be held accountable therefor.

Dated_____ Signed_____



When the gun failed, they used a tablespoon

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Once a Texan even suggested the troupe tour through Indian country, carrying their stage weapons for protection. Joe Jefferson declined. He said he shivered when he imagined himself facing a hostile Indian and armed only with a stage pistol whose tendency to misfire had several times "compelled our heavy villain to commit suicide with a tablespoon."

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SEMINARIES

4,150 Volumes

Some 4,150 volumes that once belonged to the late Bishop Grafton of Fond du Lac were moved during the past summer from Fond du Lac, Wis., to Nashotah House, Nashotah, Wis. (This collection, which was under the care of the Sisters of the Holy Nativity at Fond du Lac, is not to be confused with the Margaret Peabody Lending Library, which is a lending library for Churchmen throughout the U.S. and still remains at Fond du Lac, also under the care of the Sisters of the Holy Nativity.)

The books recently removed to Nashotah House Library constituted the personal library of Bishop Grafton, second Bishop of Fond du Lac (1889-1912). Bishop Grafton was one of the founders of the Society of St. John the Evangelist and a leading figure in the Church, as well as a learned man and an author.

It was decided that location in a seminary library would make Bishop Grafton's library more accessible to students and scholars.

Assistance in Cambridge

Students at Episcopal Theological School, Cambridge, Mass., will carry, in addition to their academic work, programs of assistance in parishes and social organizations in the vicinity. The seminary has 109 students, a record enrollment. There are no changes in the E.T.S. faculty this year. The Rev. Charles W. F. Smith is back after a sabbatical leave spent in England teaching at St. Augustine College, Canterbury.

Record at CDSP

There are almost as many new students at the Church Divinity School of the Pacific, Berkeley, Calif., as there are middlers and seniors combined. The 52 new students come from 18 states and three overseas areas. Although CDSP is an official institution of the Province of the Pacific, a record 38% of the students are now from outside the province.

One of the three men from overse is a scholarship student from the Churc of South India, the others being fro Hawaii and the Panama Canal Zon Two women studying for Bachelor o Divinity degrees are in the new class.

Additions at G.T.S.

New members of the faculty of th General Theological Seminary includ the Rev. William H. P. Hatch, instru tor in New Testament, and Mrs. Do P. Chaplin, instructor in Christian Edu cation. Leaving the faculty is the Re George W. Barrett, who resigned t become rector of Christ Church, Bron ville, N. Y.

Sixty-three dioceses are represented i the G.T.S. student body, numberin over 200. There are graduate studen from eight foreign countries, includin India, Japan, and Brazil. An apartmen building for faculty members and ma ried students is under construction, func for which were provided in part b Builders for Christ.

23 Dioceses at Sewanee

The enrollment of 83 in the School o Theology of the University of the Soutl Sewanee, Tenn., represents men from 2 dioceses of the Church. Only once, i 1952, has this enrollment been equale Ten of the men are from the diocese o Florida, eight each are from Tennesse Atlanta, and Arkansas, and seven a from South Florida.

Cosmopolitan Virginia

The Virginia Theological Seminar opened its doors to 193 students th Fall, the highest enrollment in its hi tory. A cosmopolitan group, the studen came from 31 dioceses and districts i the United States, the Panama Can Zone, England, Norway, Japan, an Brazil. One of the foreign students wa James Yashiro, son of the Presidin Bishop of the Nippon Seikokwai.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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ACU CYCLE OF PRAYER

Prayers for Church unity, missions, arme forces, world peace, seminaries, Church schoo and the conversion of America are included American Church Union Cycle of Prayer. Liste below are parishes, missions, individuals, et who elect to take part in Cycle by offering up t Holy Eucharist on the day assigned.

October

23. St. Andrew's, Baltimore, Md.
24. Sisters of the Transfiguration, San Mate Calif.
25. St. James', Laconia, N. H.; House of t Redeemer, New York, N. Y.
26. St. Philip's, Palatine, Ill.
27. Ascension, Cranston, R. I.
28. St. Mark's, Paw Paw, Mich.; St. John North Haven, Conn.; St. Barnabas, H vana, Ill.
29. St. Barnabas, Denton, Tex.

EST MISSOURI

nonization

Bishop Welles of West Missouri re-tly announced his appointments to a man commission to investigate the onization of modern saints. The com-sion was authorized by the diocesan vention of West Missouri last May. ce a commission studying the same ject in the Church of England is to ke its report this winter, the West ssouri commission is expected to delay deliberations until it can have before he report and recommendations of the glish group.

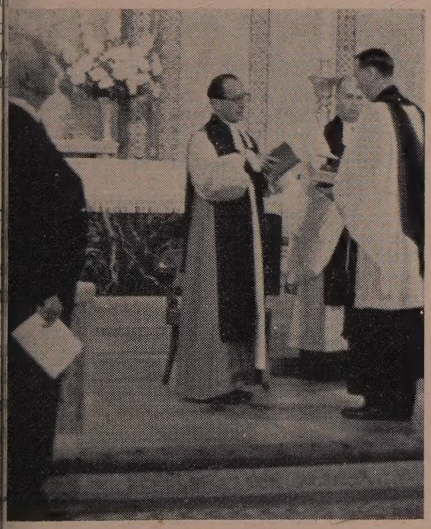
Appointed to the commission are:

The Rev. Frs. Earle B. Jewell, Eugene Malcolm, Harold B. Whitehead, Rob-C. Kilbourn, Donald E. Becker, and lcolm E. McClenaghan; Professor Hy-Waggoner, and Messrs. Lorren W. rlichs, L. S. Staples, Harry Girton, l Hoffman, and Frank Dunnaway.

EW YORK

00 at St. Bartholomew's

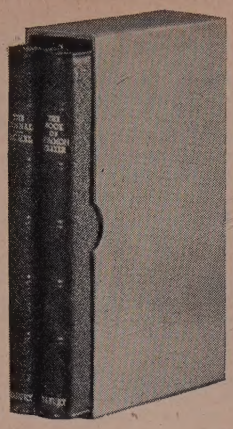
The Rev. Terence J. Finlay, former tor of the Church of St. John the angelist, Ottawa, Canada, became the th rector of 120-year-old St. Bartho-



REV. TERENCE J. FINLAY
*Service of institution.**

new's Church, Park Avenue and Fifty-t St., New York City, on October . Bishop Donegan of New York pre-ed at the service of institution, held the 11 o'clock service, which was at-ded by 1400 people. The Rev. Mr. lay succeeds the Rt. Rev. Anson elps Stokes Jr., who is now Bishop adjutor of Massachusetts.

*From left: Edward R. Finch, senior warden; hop Donegan; the Rev. Canon Edward N. West, he Cathedral of St. John the Divine; the Rev. Finlay.



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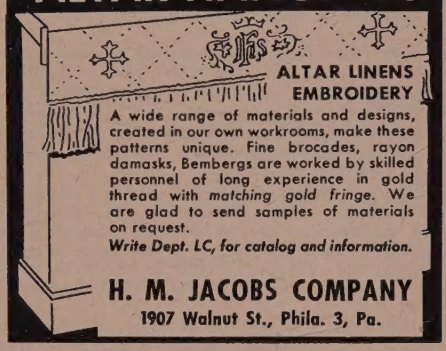

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CHANGES

Appointments Accepted

The Rev. **George M. Alexander**, formerly rector of **Trinity Church, Columbia**, S. C., is now dean-elect (on leave of absence until September of 1956) of **St. Luke's (School of Theology), University of the South, Sewanee**, Tenn. Address: 83-31 116th St., Kew Gardens, Queens, L. I., N. Y.

The Rev. **Raymond Betts**, formerly a student at the **Episcopal Theological Seminary**, is now in charge of **Christ Church, Xenia**, Ohio. Address: 715 Sutton Dr.

The Rev. **Bayard S. Clark**, formerly rector of **St. Michael's Church, Houston**, will on about November 1st become rector of **St. Bartholomew's Church, Nashville**, Tenn. Address: 4719 Granny White Pike.

The Rev. **Gerald M. Cover, Jr.**, formerly curate of **Christ Church, Short Hills**, N. J., is now serving the **Church of the Ascension**, 160 Rock St., **Fall River**, Mass.

The Rev. **Charles M. Hill**, formerly vicar of **St. Stephen's Church, Orinda**, Calif., is now rector of **Christ Church, Las Vegas**, Nev. Address: 1619 S. Fourteenth.

The Rev. **Paul Z. Hoornstra**, formerly canon pastor of **St. Paul's Cathedral, Detroit**, is now dean of the new **Grace Cathedral, Menominee**, Mich., and rector of that parish. Address (now also the address of the diocesan headquarters): 922 Tenth Ave.

Grace Cathedral is one of the smaller cathedrals of the Church; the parish has 150 families. Menominee is a city of about 12,000 people.

The Rev. **Parkman D. Howe, Jr.**, formerly a student at the **Virginia Theological Seminary**, is now curate of **Christ Church, Exeter**, N. H. Address: RFD 1, Exeter.

The Rev. **Harry H. Jones**, formerly rector of **St. Stephen's Church, Middlebury**, Vt., and chaplain to Episcopal Church students at **Middlebury College**, is now secretary of **Province I**, succeeding the Rev. Elsom Eldridge in this work. Temporary address: Room 43, Battell Block, Middlebury, Vt.

During the rectorship of the Rev. Mr. Jones at St. Stephen's, the men of the church took upon

themselves the project of building a parish hall in the cellar of the church building, contributing their services.

The Rev. **Edward J. Morgan**, formerly assistant of **St. John's Church, Stamford**, Conn., is now vicar of **St. Paul's Church, Lynnfield Center**, Mass. Address: 687 Main.

The Rev. **Arthur B. Robertshaw, III**, formerly assistant of **St. John's Church, West Hartford**, Conn., is now in charge of **St. John's-by-the-Sea**, 546 Ocean Ave., **West Haven** 16, Conn. Home address: 397 Ocean Ave.

The Rev. **Allen E. Sither**, formerly vicar of **Christ Memorial Church, Williamstown**, W. Va., is now vicar of **St. Matthias' Church, Grafton**, W. Va., and **St. Paul's, Philippi**. Address: Box 507, Grafton.

The Rev. **William Henry Wagner**, formerly curate of **St. Stephen's Church, Providence**, R. I., is now assistant of the **Pro-Cathedral Church of the Holy Trinity**, 23 Avenue George V, **Paris**, France.

Armed Forces

Chaplain (1st Lieut.) **Daniel B. Kunhardt**, formerly addressed in Tacoma, Wash., and at Lackland Air Force Base in San Antonio, Tex., may now be addressed: 47th Air Div., SAC, Walker Air Force Base, Roswell, N. Mex.

Changes of Address

Bishop Page of Northern Michigan has moved from Marquette, Mich., to 1505 First St., Menominee, Mich.

The Rev. **Paul H. Baker**, formerly addressed in Whitefish, Mont., may now be addressed at W. Wellington, Chicago 41.

The Rev. **Richard J. Bauer**, formerly addre at Massachusetts General Hospital, Boston, w he was undertaking further clinical training, now be addressed at Box 190, U.S. Public He Hospital, Staten Island, N. Y.

The Rev. **Charles Hibbard**, retired priest of diocese of Oregon, formerly addressed in Mi Fla., and at 2814 King St., Augusta, Ga., now be addressed at 2312 Ruby Dr., Augusta.

The Rev. **Charles B. Hoglan, Jr.**, who se churches at Conway and Searcy, Ark., form addressed in Conway, may now be addresse Box 54, Searcy.

The Rev. **Elof F. Johnson**, formerly addre in Ithan, Pa., may now be addressed at Old Gulph Rd., Villanova, Pa.

The Rev. **Jose M. Vega**, vicar of St. Ma Church, Fort Worth, Tex., and St. Margar Richardson, formerly addressed in Forth W may now be addressed at 620 Dumont, Richard Tex.

Ordinations

Priests

Ohio — By Bishop Burroughs: The Rev. **Br Whitman Dennison**, on September 25th, at Paul's Church, Norwalk, where he will be rec presenter and preacher, the Rev. W. C. McCrac

Deacons

Panama Canal Zone — By Bishop Dandridge tired Bishop of Tennessee, acting for the Bisho the Panama Canal Zone: **Jonas Ewing White**, on October 3d, at All Saints' University Cha Sewanee, Tenn.; presenter, the Rev. R. T. Fe preacher, the Rev. Dr. M. B. Stewart; to cont his studies at the School of Theology, Unive of the South, Sewanee.

South Florida — By Bishop Bram, Suffra **Neil John Malcolm McLean**, on September 18t St. Andrew's Church, Tampa; presenter, the H. B. Hoag; preacher, the Rev. R. M. Man.

Missionaries

Miss **Hazel Gosline**, a former missionary China, has returned to active missionary servic Sagada, Mountain Province, the Philippines. will work in St. Mary's School there, repla **Olive B. Tomlin**, who is retiring.

The Rev. **Mainert J. Peterson** and his fa have returned to Colon, Republic of Pana where he is rector of Christ Church.

The Rev. Mr. Peterson has been on furlo During part of this time he attended Ger Convention in Honolulu as a deputy from missionary district.

The Rev. **William L. Wipfler** and his wife for Ciudad Trujillo in the Dominican Republi the end of August. He was ordained deacon April and applied for appointment to the Don can Republic after a summer of work there.

Births

The Rev. **Keith A. Druley** and Mrs. Druley St. Luke's Church, Long Beach, Calif., annou the birth of a son, Patrick Carlton, on August

The Rev. **Stephen P. Austill** and Mrs. Au of Trinity Church, Melrose, Mass., announced birth of their second child, Pamela Dole, on gust 29th.

Laymen

Miss **Stella B. Burton**, formerly with the fin department of the **National Council** in New Y has taken a temporary position as secretary-tr urer of **Hudson Stuck Memorial Hospital**, Yukon, Alaska. At the end of this year she leave for **Fairbanks**, Alaska, to work with **Blanche Myers**, treasurer of the missionary trict of Alaska, who will retire.

Mr. **Kenneth C. Parker**, formerly at the School, **Watertown**, Conn., is now director of lic relations at **Trinity College, Hartford** 6, C

Miss **Alice Lomax Wallace**, formerly engage education work in **Chester** and **Spartanburg**, S is now academic dean of **All Saints' Episc Junior College, Vicksburg**, Miss.

DEATHS

st eternal grant unto them, O Lord, and let light perpetual shine upon them"

hornton T. Denhardt, Priest

'he Rev. Thornton Templeton Denlt, associate rector of St. Paul's ırch, Oakland, Calif., died September ı. Ordained priest in 1908, he had 'ed churches in Clarkston and Ritz-ɜ, Wash., and Provo, Utah, before ıg to California in 1911. For two 'rs he was a missionary at Colusa, ıif., and later he was rector of churchıt Nevada City, Woodland Willows, Red Bluff, Calif. He became rector 'ritus of St. Peter's Church, Red ıff, in 1934 after serving as its rector six years.

ıchary Taylor Vincent, Priest

'he Rev. Zachary Taylor Vincent, retired vicar of St. John's Church, kson, and the Chapel of the Transıration, Moose, Wyo. and acting suintendent of St. John's Hospital, kson, died at Jackson, Wyo., on Sepıber 15th.

He was born at Scotland Neck, N. C., s graduated from Virginia Theologi-Seminary and was ordained priest in 10. He served missions in Idaho and w Mexico until 1917, when he beıe a chaplain in the United States my, seeing service on the Texas border l in Siberia. Later he served churches Pierre, S. D., Loveland, Colo., Fort llins, Colo., where he was rector of Luke's Church from 1929 to 1940, ɜmont Co., Wyo., and Deadwood, 'D., before going to Jackson in 1944.

He is survived by his wife, Edith Frost Vincent, a daughter and three grandchildren.

Lucy Dyott Bode

Lucy Dyott Bode, widow of the Rev. Arnold G. H. Bode, died at her home in Sierra Madre, Calif., on September 15th. Her husband had been a composer of religious music, rector of Church of the Ascension, Sierra Madre, and rural dean in the diocese of Los Angeles.

Surviving are two sons, Dr. Arnold G. H. Bode, Jr., Santa Ana, and Francis Dashwood Bode, New York City, and four daughters, Mrs. Harry Soderquist, Sierra Madre; Mrs. Kenneth Sloop, Santa Ana; Mrs. Emanuel Ceiderquist, San Marino, and Miss Burnaby Bode, Honolulu, T. H.

Christina Gear

Christina Gear, a high school teacher in Minneapolis, died September 6th. Miss Gear was the daughter of the Rev. E. Croft Gear, who was at one time rector of St. John's Church in Minneapolis. She was superintendent of the kindergarten department of the church for many years.

Clarence Graff

Clarence Graff, 80, treasurer and 15-year vestryman of All Saints' Church, Santa Barbara, Calif., died in his sleep on August 24th. He was the founder of the Music Academy of the West and the Music Society of Santa Barbara and figured prominently in London and Continental music circles for many years.

Surviving are a brother, Leslie Graff, New York City, and sister, Mrs. Adolph Kodolfsky, Hollywood and Montreal, Canada.

Lucy Benedict Williams

Lucy Benedict Williams, widow of the Rt. Rev. Charles D. Williams who was Bishop of Michigan from 1906 to 1923, died August 31st in Detroit. Aged 89, she had lived at St. Luke's Home, Detroit, for the last six years. Mrs. Williams was born in Marietta, Ga., and married Bishop Williams in 1886. Bishop Williams died in 1923.

CLASSIFIED

CHURCH FURNISHINGS

TIQUE SANCTUARY-LAMPS. Robert Robıns, 1755 Broadway, New York City.

FOR SALE

STIN ORGAN in St. James' Church, New 'ork. 4-manual and Echo, 71 stops. 2 full 'oot ranks, built 1924. Releathered 1952. Being aced by larger instrument. Specifications avail-. Inquiries and inspection invited. Address ɜanist: Donald L. Coats, 865 Madison Avenue, v York City 21.

LIBRARIES

RGARET PEABODY Free Lending Library f Church literature by mail. Convent of the y Nativity, Fond du Lac, Wis.

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THE LIVING CHURCH

The Living Church Development Program

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CLASSIFIED

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CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns, Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

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ALTAR LINENS: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations $1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

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ALTAR LINENS made to order, with or without handmade Filet lace. Mrs. Charles Petskeyes, 2709 Middleroad, Davenport, Iowa.

LITERATURE

BOOKS, MAGAZINES, etc., Free Bulletins, Episcopal Reading Circle, Box 71, 217 West 18th St., New York City 11.

MUSIC

PLAINSONG PUBLICATIONS of the late Canon Winfred Douglas: Cantica Eucharistica 4th edition, 35c; Monastic Diurnal Noted $6.30; Antiphons of the B.V.M. 35¢. Postpaid. Discount on quantity orders. St. Mary's Convent, Kenosha, Wisconsin, Box 311.

POSITIONS OFFERED

WANTED: Deacon or Priest Assistant in live Parish in the growing Southwest. No extremes. Work with young people, visitation and Day School. Valuable internship for the right man. Reply Box G-258, The Living Church, Milwaukee 2, Wis.

CASEWORKER: Church family counseling agency in Eastern city. Trained staff; psychiatric consultant. Good personnel policies. Reply Box P-260, The Living Church, Milwaukee 2, Wis.

HELP WANTED: A small Church School for girls, located in the far south, needs a housekeeper. She must be a lady with experience and good taste, capable of handling servants. Twelve days vacation at Christmas and two months in the summer. Reply Box A-256, The Living Church, Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

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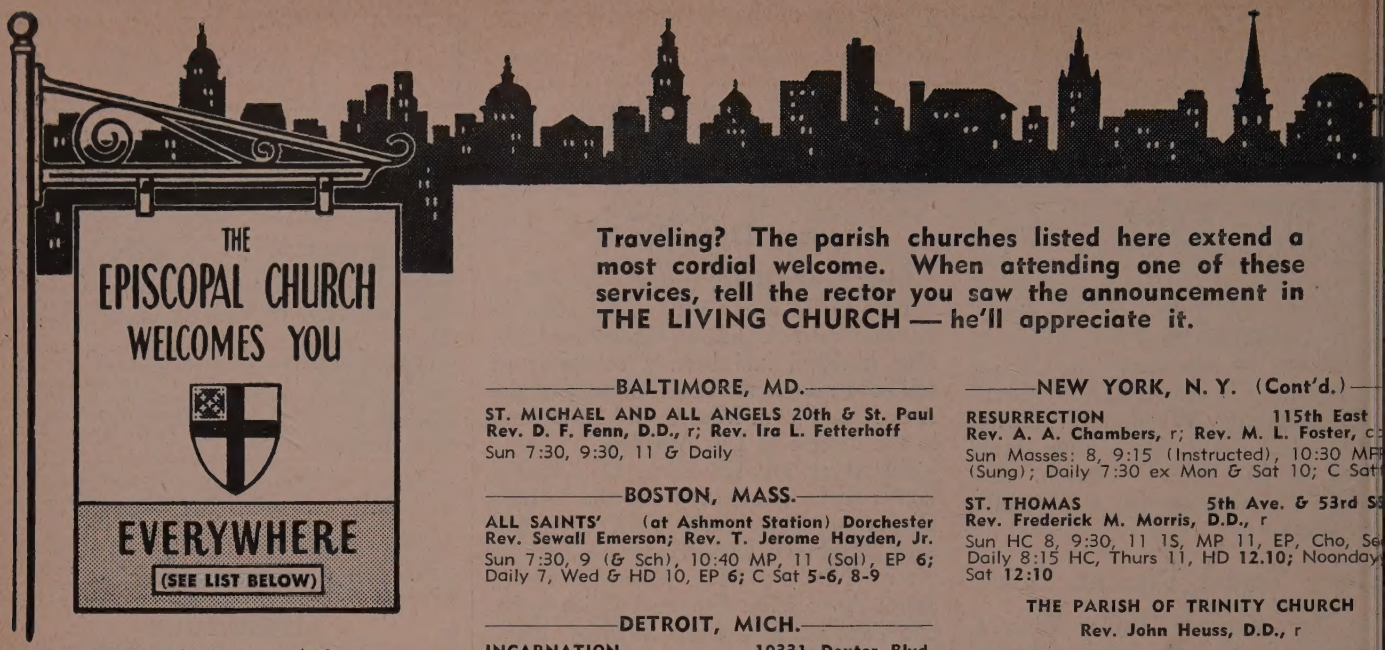
THE LIVING CHURCH
407 East Michigan Street, Milwaukee 2, Wis.



Traveling? The parish churches listed here extend a most cordial welcome. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH — he'll appreciate it.

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS **4510 Finley Ave.**
Rev. James Jordan, r; **Rev. Neal Dodd,** r-em;
Sun Masses: 8, 9, 11, MP 10:40, EP & B **5:30;** Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30; C Sat **4:30** & **7:30**

SAN FRANCISCO, CALIF.

ST. FRANCIS' **San Fernando Way**
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL **Mount Saint Alban**
Rt. Rev. Angus Dun, Bishop; **Very Rev. Francis B. Sayre, Jr.,** dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev **4;** Wkdys HC 7:30; Int 12; Ev **4;** Open Daily 7 to **6**

ST. PAUL'S **2430 K St., N.W.**
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B **8;** Mass daily ex Sat 7, Sat 12; Prayer Book day 7 & 12 Noon; C Sat **5-6**

FORT LAUDERDALE, FLA.

ALL SAINTS' **335 Tarpon Drive**
Sun 7:30, 9, 11 & **7;** Daily 7:30 & **5:30;** Thurs & HD 9; C Sat **4:30-5:30**

MIAMI, FLA.

ST. STEPHEN'S **3439 Main Highway**
Sun 6, 7, 8, 9:15, 11 and Daily.
C Sat **5-6** & **7-8**

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE **Main & Jefferson Sts.**
Sun 7:30, 9, 11, Ev **5,** Compline **7:45;** Daily 7:30 & **5:45;** Thurs & HD 10; C Sat **7**

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; **Rev. G. H. Barrow,** Canon Precentor
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int **12:10, 5:15** EP

ST. BARTHOLOMEW'S **6720 Stewart Avenue**
Rev. Clifford A. Buck
7:30, 9, 11 HC; Weekdays 7:15

EVANSTON, ILL.

ST. LUKE'S **Hinman & Lee Street**
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B **8:15;** C Sat **4:30-5:30, 7:30-8:30** & by appt

A Church Services Listing is a sound investment in the promotion of **church attendance** by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS **20th & St. Paul**
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' **(at Ashmont Station) Dorchester**
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP **6;** Daily 7, Wed & HD 10, EP **6;** C Sat **5-6, 8-9**

DETROIT, MICH.

INCARNATION **10331 Dexter Blvd.**
Rev. C. L. Attridge, r; **Rev. L. W. Angwin,** c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon, Wed, Sat & HD 9; C Sat **1-3; 7-8**

ST. LOUIS, MO.

HOLY COMMUNION **7401 Delmar Blvd.**
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBRASKA

ST. BARNABAS **129 North 40th Street**
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat **4:30-5**

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL **Shelton Square**
Very Rev. Phillip F. McNairy, D.D., dean
Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC **12:05;** Tues, Thurs, HC 8; Prayers, Ser **12:05;** Wed HC 7, 11, Healing Service **12:05**

ST. ANDREW'S **3107 Main at Highgate**
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs 10; C Sat **8-8:30**

COOPERSTOWN, N. Y.

CHRIST CHURCH **Church and River Street**
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK CITY

NEW YORK CATHEDRAL **(St. John the Divine)**
112th and Amsterdam, New York City
Sun HC 7, 8, 9, 10; MP HC & SER 11; EP **4;** Wkdys HC 7:30 also 10 Wed and Cho HC 8:45 HD; MP 8:30, Ev **5;**
The daily offices are Cho ex. Mon

ST. BARTHOLOMEW'S **Park Ave. and 51st St.**
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, **4** Ev, Special Music; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs **12:10;** Organ Recitals Fri **12:10;** Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev **6**

HEAVENLY REST **5th Ave. at 90th Street**
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' **Rev. C. A. Weatherby**
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, **6;** C Sat **4-5**

ST. MARY THE VIRGIN **Rev. Grieg Taber, D.D.**
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, **12:10** (Fri); C: Thurs **4:30-5:30,** Fri **12-1, 4:30-5:30, 7-8;** Sat **2-5, 7-9**

NEW YORK, N. Y. (Cont'd.)

RESURRECTION **115th East**
Rev. A. A. Chambers, r; **Rev. M. L. Foster,** c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP (Sung); Daily 7:30 ex Mon & Sat 10; C Sat

ST. THOMAS **5th Ave. & 53rd St**
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1S, MP 11, EP, Cho, Se Daily 8:15 HC, Thurs 11, HD **12.10;** Noonday Sat **12:10**

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY **Broadway & Wa**
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP **3:30;** Daily MP 7:45, H 12, Midday Ser **12:30,** EP **5:05;** Sat HC 8, EP **1** HD HC 12; C Fri **4:30** & by appt

ST. PAUL'S CHAPEL **Broadway & Fulto**
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Mi Ser **12:05; 1:05** ex Sat, EP **3,** C Fri & Sat & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP **4;** Weekdays HC 7 & 10, MP 9, EP **5:30,** Sat **5,** Int 11:50; C **4-5** & by appt

ST. LUKE'S CHAPEL **487 Hudso**
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat **8-9,** & by appt

ST. AUGUSTINE'S CHAPEL **Rev. C. Kilmer Mye**
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, **12:30** (Spanish), EP **7** Daily: HC 7:30 ex Thurs, Sat HC 9:30, E C Sat **5:15**

ST. CHRISTOPHER'S CHAPEL **48 Henry S**
Sun 8, 9:30, 11, **12:15** (Spanish Mass), **7:30** Daily 8, **5:30;** Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S **Locust St. between 16th & 17th**
Sun HC 8, 9, 11, EP **5:30;** Daily 7:45, 5 Mon, Wed, Fri 7; Tues **12:10;** Thurs & Sat 9 C Sat 12-**1, 4-5**

COLUMBIA, S. C.

GOOD SHEPHERD **1512 Blanding**
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10 EP **5:45;** C **6** & by appt

MADISON, WIS.

ST. ANDREW'S **1833 Regen**
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily as anno

LONDON, ENGLAND

ANNUNCIATION **Bryanston St., Marble Arch,**
Sun Mass 8 (Daily as anno, HD High **12:** 11 (Sol & Ser), Ev (Sol) & B **6:30 (3:1**
anno.) C Fri 12, & **7**

KEY—Light face type denotes AM, black fo PM; add, address; anno, announced; ap appointment; B, Benediction; C, Confessio Cho, Choral; Ch S, Church School; c, cura d, deacon; EP Evening Prayer; Eu, Euchar Ev, Evensong; ex, except; HC, Holy Communi HD, Holy Days; HH, Holy Hour; Instr, Instru **tions; Int, Intercessions; Lit, Litany; M** Matins; MP, Morning Prayer; r, rector; r-e rector-emeritus; Ser, Sermon; Sol, Solemn; S Stations; V, Vespers; v, vicar; YPF, You People's Fellowship.